The Astrological Record of the Early Sages in Greek

Translated by Robert Schmidt

Edited by Robert Hand

Project Hindsight
Greek Track
Volume X

The Astrological Record of the Early Sages in Greek

Translated by
Robert Schmidt

Edited by
Robert Hand

Project Hindsight
Greek Track
Volume X

The Golden Hind Press

PROJECT HINDSIGHT is funded entirely by the astrological community through subscriptions and donations.

©Copyright 1995 by
Robert Schmidt

Published by **The Golden Hind Press**, P.O. Box 002, Berkeley Springs, WV 25411.

Table of Contents

Historical Introduction by Robert Hand i
The Maps xv

Translator's Preface by Robert Schmidt xxiii
General Note xxvi
Katarchē, with an Update on *Apotelesma* xxvi
Katarchē and *Apotelesma* as Counterparts to *Archē* and *Telos* xxviii
Katarchē as Complement to *Archē* xxxi

The Astrological Record of the Early Sages in Greek 1
1. Testimonials and Biographical References 1
Material from Vettius Valens. 1
From Preface to Book 9 of the Anthology of Vettius Valens 1
From the Treatise on the Bright Fixed Stars by Anonymous of 379. 2
Material from Johannes Lydus 3
From the Book Concerning signs by Lydus 3
Material from Masha'allah. 4
From an Apotelesmatic Book of Masha'allah 4
2. Hermes Trismegistus 6
Introduction to First Fragment 6
A Mystical Method of Hermes Trismegistus Useful for Every Inception 7
Method of Hermes Trismegistus for Every Inception . . . 7
Introduction to Second Group of Hermes Fragments 11
Another Examination of Taking to One's Bed 12
A Numerical Method for Giving a Prognosis for the One Who Is Sick—Whether He Will Live in Health, or in Danger, or Die 16
3. The Relationship Between Hermes and Nechepso/Petosiris 17
Introduction 17
From a Papyrus Fragment 17
4. Nechepso and Petosiris 18
Introduction 18
A Surprising Point from Petosiris Concerning Harmonious Squares 18

A Third Nechepso/Petosiris entry 19
On Eclipses of the Sun and Moon 20
5. Erimarabos, Phoredas, Ōdapsos 22
Introduction 22
CCAG 8, 3; 91-92 22
6. Zoroaster 23
Introduction 23
About the Zoroastrians 24
Concerning the Presentation of a Letter, from the Writings of Zoroaster 26
Concerning When the Expected War or Some Evil Thing Will Happen, from Zoroaster, according to Praxidikos. . . 29
7. Pythagoras the Philosopher 29
Introduction 29
Reckoning of Pythagoras the Philosopher Concerning the Infant Being Born, and Concerning a Similar Examination of the Seven Wandering Planets in Order That You May Know by Study in Regard to What Sort of Star Each Was Born. 30
Concerning the Shapes and Signs of the Twelve *zōidia*, How from the Study of Each One You May Learn What Kind of *Zōidion* You Have and Its Activity, from Pythagoras the Philosopher 32
8. Erasistratos 36
Introduction 36
Concerning the Loss of an Item according to Erasistratos; To Find the Thief and What Is Lost and Where It Lies . 37
9. Timaeus 41
Introduction 41
Concerning Runaways and Thieves, from Timaeus Praxidos 42
10. Serapio 44
Introduction 44
Concerning Inceptions, from Serapio 45
Concerning Running Away, from Serapio 46
On Confinements and Taking to One's Bed, from the Same Serapio 46
On Intercourse with Women, from Serapio 47
Concerning Every Association 48
11. Critodemus 49
Introduction 49

Summary of Critodemus 49
General Figures of Violent Death 50
Introduction to the Second Fragment of Critodemus 53
Effects of the Bounds, from Critodemus 53
12. Thrasyllus 57
Introduction 57
Summary of *The Table* of Thrasyllus, to Hierocles 57
13. Callicrates 60
Introduction 60
Summary of the Astrological Essays of Callicrates, Written to Timogenus; the Expression *Thesaurus of Callicrates* Is Inscribed upon it 61
14. Demetrius 61
Introduction 61
On the *Astrological Practices* of Demetrius 62
Concerning Those Who Run Away 62
15. Balbillus 66
Introduction 66
Summary of the *Astrological Practices* of Balbillus, to Hermogenes 66
Balbillus' Method for Length of Life from the Apheta and the Destroyer 68
16. Teucer of Babylon 71
Introduction 71
From the Writings of Teucer of Babylon concerning the Seven Stars 72
Concerning Decans That Cause Licentiousness 76

Glossary 79

Historical Introduction by Robert Hand

Given the fact that the material in this volume relates to the earliest material on astrology surviving in the Greek language, it seemed appropriate that we provide readers of Project Hindsight booklets with an overview of the history leading up to the Hellenistic era in which astrology as we know it, horoscopic astrology, first came into being.

The account which we present here is mostly derived from mainstream academic sources, although we will also present some of our own speculations in areas where there is no clear evidence. We do not present such speculations whimsically but only where internal evidence seems to justify them, and always they will be presented with clear indications that they *are* speculations.

On the other hand, because we have drawn from Western academic sources, one could object that this account does not take into consideration possible alternate views that might be derived, for example, from the study of the astrologies of India. This might be a valid objection, but we would like to assure the reader that we do not accept academic positions on the history of astrology uncritically. We try to accept only what is consistent with the internal evidence of the texts themselves. We also recognize that what we say here is not to be taken as definitive. There is much to be learned about the history of astrology, especially now that it is being carefully studied by those who are not hostile to the subject.

Based on the above considerations, it is the thesis of this author that astrology as we know it came into being only once in time and in one place; the place is Mesopotamia (roughly modern Iraq) and the time is to be discussed below. Having said this, another point needs to be made; what we mean by astrology as we know it is horoscopic astrology, i.e., astrology the intention of which is the picking of favorable times for doing things, the answering of questions, the forecasting of mundane events, and the analysis of individual destiny, all based on a peculiar instrument, the theme, genesis or chart. And that chart has a particular degree or sign which is marked as the beginning point of analysis. It is usually the degree or sign ascending, although for particular purposes the Sun, Moon, or Lot of Fortune may be used as well.

The reason for making this very specific definition of astrology as we know it is that in a broader sense some kind of astrology is nearly

universal among ancient peoples and is not limited to either one time or place as its point of origin. Almost every ancient people had some system of examining the heavens for divinatory purposes. Native Americans, Greeks (long before they encountered Mespotamian astrology), the peoples of India, whoever it was that built Stonehenge and New Grange in the British Isles, and the ancient Nordic peoples, to give a partial list. Much of the controversy concerning the antiquity of various peoples' astrologies stems from confusion over this very point. The star of celestial omens does *not* constitute astrology as we know it.

Mesopotamian Origins

Mesopotamia, the Land between the Two Rivers, (see maps #1 and #4) is one of the so-called "cradles" of civilization, along with Egypt (see map #3) China, and the Indus Valley. It also appears to be the oldest of these. The evidence indicates an urban civilization as early as 4000 B.C.E. The first people in the area were a people known as the Ubaidians. We know virtually nothing about these people except that at a fairly early period another people began moving into the area and intermarrying with them. These were the Sumerians who became dominant and whose language replaced whatever was the language of the Ubaidians. Also the Sumerians invented the oldest known form of writing, cuneiform, which is done by impressing wedge-shapes into soft clay.[1]

After a period of time Semitic peoples began moving into the area as well. The first of these were the Akkadians centered around their city of Akkad. In about 2330 B.C.E. Sargon of Akkad conquered the Sumerians and created the first of several Semitic empires that would dominate not only Mesopotamia but also the Mediterranean coast and eventually even Egypt. The language of the Akkadians was the direct ancestor of the Assyrian and Babylonian languages, these being in fact dialects of Akkadian.

The Akkadian Empire fell in about 2218 B.C.E. After this various Semitic and other peoples struggled for control of the area. This constant struggle among various peoples in fact marks the major difference between the Mespotamian civilization and that of Egypt.

---

[1] Cuneiform itself may have been derived from an earlier pictographic writing somewhat similar in idea to Egyptian hieroglyphics.

Egypt had many centuries of relative peace with occasional periods of disturbance, but nothing like the chaos of Mesopotamia.

After a period of time in the second millennium B.C.E. two peoples began to assume dominance, the Babylonians who had been culturally dominant for many centuries in the south, and the Assyrians in the north. (See maps #1 and #2.) As it turned out, while both groups were politically dominant at times, in general it can be said that the Assyrians were more often politically dominant while the Babylonians were culturally dominant. In fact the Assyrians even used the Babylonian dialect of Akkadian for their own official records.

Here are some dates in Mesopotamian history from this point on. All dates assume that something like the modern system of chronology. Even in modern sources these dates vary. The ones here are from the 1994 version of Microsoft's *Encarta.*

1792-1750 B.C.E. — Hammurabi unifies the area around Babylon.

1350 B.C.E. — The rise of the Assyrian Empire.

730-650 B.C.E. — Assyrian Empire controls all of Mesopotamia, parts of Persia, Syria, Palestine, and Egypt. This is also notable as the first time that Egypt and Babylon were under the same regime.

612 B.C.E. — The fall of Assyria and the rise of the Second Babylonian Empire. The Babylonian people that brought this about were also known as Chaldeans, hence the term Chaldean Empire.

539 B.C.E. — The conquest of Babylonia by Persia. For a second time Egypt and Babylon were under one regime. See map #4.

331 B.C.E. — The conquest of Mesopotamia by Alexander the Great. The entire area becomes dominated by Greek language and culture. The Seleucid dynasty descended from Alexander's general Seleukos ruled the area including Mesopotamia.

126 B.C.E. — The Parthians, a Persian tribe, conquered the Mesopotamia.

227 C.E. — The Sassanids, a people from the central area of Persia, overthrow the Parthians and establish the Second Persian Empire, or Sassanid Empire.

635 C.E. — The Moslem Arabs overthrow the Sassanid Empire and Mesopotamia comes under the rule of various Caliphates.

Before moving on to a discussion of how and where astrology evolved,

let us give a similar chronology for Egypt.

3200 B.C.E. — First evidence of strong political forces in the Nile basin. Also the earliest hieroglyphic writings. Evidence of a fairly high culture in the area precedes this by several centuries.

c. 2755 -2255 B.C.E. — The Old Kingdom. The pyramids date from this time. The first solar calendar was developed.

c. 2255 - 2134 B.C.E. — Interregnum.

c. 2134 - 1668 B.C.E. — The Middle Kingdom.

c. 1668 - 1570 B.C.E. — The second interregnum, the period of the Hyksos, a race of probable Semites dominated Egypt during this period.

1570 - 1070 B.C.E. — The New Kingdom. This is the period of the Kings Amenhotep, Akhnaten, Tutankhamem, and the various Kings Rameses. The exodus of the Israelites is widely believed to have occurred in this period.

1070 - 671 B.C.E. — The third interregnum. Various regional dynasties ruled. In 671 B.C.E. the Assyrians conquered Egypt for a time.

525 B.C.E. — The Persians overthrew the last native ruler of Egypt.

332 B.C.E. — Alexander the Great conquered Egypt. It then came under the rule of the Ptolemies descended from Ptolemy I, another of Alexander's generals.

30 B.C.E. — Cleopatra, the last of the Ptolemies, dies and the Romans take over. See map #6.

Subsequently Egypt fell under Arabic rule at about the same time as the Sassanid Empire was overthrown.

Mesopotamian Astrology—First Stages

In the beginning Mesopotamian astrology was much like that of other cultures, a simple examination of the heavens for omens that might affect the kingdom. Often these observations of omens would include weather phenomena intermixed with true astronomical ones. What made the Mesopotamians different is that they began at an early time to make systematic observations of phenomena with an eye to finding regular patterns in the heavens that might correlate with patterns in human events.

According to Van der Waerden[1] the earliest astronomical writings known in Mesopotamia are from the old Babylonian period, roughly the time of Hammurabi. It is not known whether the Sumerians were involved in astronomical studies or not, but it would seem plausible that they were. There are also some writings which refer to the Akkadian period and which may date from about 2300 B.C.E. Here is an example of one of these early writings.

> If Venus appears in the East in the month Airu and the Great and Small Twins surround her, all four of them, and she is dark, then will the King of Elam fall sick and not remain alive.[2]

The most extensive omen lore was contained in a compilation referred to as *Enuma Anu Enlil.* These were assembled somewhere in the second millennium B.C.E. Another collection of omens is an important work, the dating of which is extremely controversial, the *Venus Tables of Ammizaduga.* This consists of systematic observations of the phases of Venus combined with their omen significations, the significations being clearly based on past observations. The general belief is that these tables date from the reign of Ammizaduga about 146 years after Hammurabi. Based on the astronomy, van der Waerden assigns the following years as possible dates for the observations, 1702, 1646, 1638, and 1582 B.C.E.[3] One of the reasons that these dates have become controversial in certain circles is that if these dates are correct, then Velikovsky is seriously in error. That controversy is outside of this scope of this introduction however, and we will continue on the assumption that orthodox scholarship is at least reasonably correct. Still I urge readers to take the dates with extreme caution. The Babylonians themselves, much like modern Hindus, attributed an antiquity to themselves and their observations that seems fantastic by modern Western standards,

---

[1] B.L. van der Waerden, *Science Awakening II*, Noordhof/ Oxford, New York, 1974, p. 48.

[2] Quoted by van der Waerden p. 49, from a work by Schaumberger, to wit, J. Schaumberger, 3, *Ergänzungsheft zu F.X. Kugler, Sternkunde u. Sternkdienst in Babel* (Münster, 1935), p. 344.

[3] van der Waerden, *op. cit.*, p. 34. The dates in his book are given in astronomical notation which we have changed here to the more familiar B.C.E. notation.

hundreds of thousands, even millions of years. Such antiquity is not consistent with the evidence of scholarship, but we have to keep something of an open mind. Scholars are often limited by their very specialization with the result that one discipline, such as modern astronomy for example, may often have powerful consequences for another such as archeology. The work of Gerald Hawkins on Stonehenge comes to mind. But first someone has to bring the two disciplines together. This may yet happen in Mesopotamian studies in such a way as to radically alter our historical understanding.

Van der Waerden concludes that the Venus tables were compiled and preserved out of motives of astral religion, i.e., the Mesopotamians believed that the stars and planets were associated with, or were in fact themselves the gods. Ishtar-Venus was one of the major divinities of the Mesopotamian peoples. Many other ancient peoples had similar notions. The Egyptians identified the constellation of Orion with Osiris. But Osiris was a dead god who ruled the underworld. His transportation to the heavens was very similar to other transportations made in classical mythology. The Mesopotamians seem to have been unique in their emphasis on the stars and planets as being the primary indicators of divine will in the here and now. This is the probable motive of the studies that led to astrology.

Over the next centuries the Mesopotamians, especially the Babylonians, continued observing and compiling lists of phenomena eventually getting to the point where, based on observed recurrence cycles of the planets, they could reasonably accurately estimate the positions of the planets at any time in the future. Ptolemy records, and modern scholarship does not dispute this, that accurate and systematic eclipse records were kept from 747 B.C.E. onward into the Hellenistic period after the conquests of Alexander the Great.

An interesting question about which there is much controversy is what kind of zodiac were the Mesopotamians using? In the earlier material they simply recorded planets as being so many degrees from a star.

> 19[1] from the Moon to the Pleiades; 17 from the Pleiades to Orion; 14 from Orion to Sirius. . .[2]

This is de facto a sidereal observation, but it is not a zodiac! A zodiac requires a fiducial point, a point on the circle from which measurements are made. Also normally a zodiac has some fixed number of regular divisions such as the twelve signs of the modern zodiacs, the twenty-seven lunar mansions of the Hindu lunar zodiac and so forth. But all of these early observations are like this in using individual stars as markers for positions.

Van der Waerden argues that the evolution of astrology went through three phases. The first phase consists of the omen lore that we have already described. The second phase is closely related to this but has a zodiac in the modern sense, twelve 30° signs. There is no personal horoscopy in this middle level, but great attention is paid to the transits of Jupiter through the signs at the rate of approximately one sign per year. From this is clearly descended the Chinese practice of assigning each year to a zodiacal sign,[3] and probably also the system of annual profections in later horoscopic astrology. There are also of course no houses of any kind. Van der Waerden dates this middle phase as being from about 630 to 450 B.C.E. The zodiac at this point is clearly a sidereal one and its ayanamsha is at least close to the Fagan-Allen value.

The third phase is horoscopic astrology. Various ancient sources mention "Chaldeans" who cast birthcharts for various persons, including Diogenes Laertius who said that according to Aristotle, a Chaldean forecast Socrates's death from his birthchart, and that Euripides' father also had his son's chart read getting a forecast of his brilliant career. The reference to Chaldeans of course refers to astrologers and makes it clear that the art in this period was completely associated with late Babylonians, i.e., Chaldeans.

Several birthcharts have been found written in cuneiform. Most of them date from well within the Hellenistic era, but the oldest has been

---

[1] Presumably degrees.

[2] O. Neugebauer, *The Exact Sciences in Antiquity*, New York, Harper, 1957, p. 99.

[3] Which the Chinese might have developed independently, but current evidence seems to support a Western origin for this practice.

dated by A. Sachs to April 29, 410 B.C.[1] Here is the translation as given by Fagan.

1 Month (?) Nisan (?) night (?) of (?) the (?) 14th (?). . .
2 son of Shuma-usur, son of Shumaiddina, descendant of Deke was born.
3 At that time the Moon was below the "Horn" of the Scorpion
4 Jupiter in Pisces, Venus
5 in Taurus, Saturn in Cancer.
6 Mars in Gemini, Mercury which had set (for the last time) was (still) in (visible).
7 . . . etc., etc.

As the reader can see this is a very rough chart with only sign positions given, and no delineations at all. The other cuneiform charts, though much later, are almost as terse, although positions are given to much greater precision.

As Cyril Fagan correctly points out, the positions in the charts also correspond more nearly to those of the sidereal zodiac using the Fagan-Allen ayanamsha than to tropical positions.

But do we have at this point anything like the elaborate horoscopic astrology of the later Hellenistic era? No we do not! Although academic historians have not uncovered much concrete information about the evolution of astrology after the early Babylonian charts, there is considerable internal evidence for the place of origin in the earliest texts. Many of these texts are contained within this volume. According to these texts the birthplace of astrology as we know it is Egypt.

This would not have been a surprise to Cyril Fagan. He maintained almost alone that Egypt had been the birthplace of horoscopic astrology. The trouble with his theory however is that he believed that horoscopic astrology came into being in the Egypt of the pharaohs. For this there is very little evidence outside of Fagan's own somewhat questionable interpretations of the evidence. It was a later Egypt that gave birth to horoscopic astrology, an Egypt that has made close contact with the ideas of the Babylonians.

---

[1] A. Sachs, "Babylonian Horoscopes," *Journal of Cuneiform Studies 6* (1952), p. 49. These charts are described in detail in chapter 15 of Cyril Fagan's Astrological Origins, Llewellyn, 1971.

Pharaonic Egypt had a great interest in astronomy. This is evident in too many ways to mention. But it was the kind of astronomy that involved stars rather than planets. The Egyptians were masters of aligning buildings, temples and especially the pyramids to fixed stars, apparently in an effort to bring about sympathy between terrestrial structures and the stars with which they were associated. Their ability to survey and align buildings with stars was incredibly accurate, often within minutes of arc of the perfect alignment. But they do not seem to have had any planetary theory, nor did they have the proper mathematical techniques.

The Mesopotamians inherited the sexagesimal system of numbers from the Sumerians, a system which used place notation in numbers much like our modern decimal system, and which had sexagesimal fractions very similar in kind to our decimal fractions. This enabled the Mesopotamians to do complex computations that would have been difficult in any other ancient system of numerical notation. The other ancient peoples paid Mesopotamian mathematical notation the supreme compliment. They used it whenever they had to do similar calculations of their own. The Egyptians had nothing like it. But they did have a strong sense of a need for terrestrial matters to be brought into synchrony with the heavens.

The critical factors in the fusion of Egyptian ideas with Babylonian astronomy was one or both of two historical events, the conquest of Egypt by Persia, and the conquest of both Persia and Egypt by Alexander the Great. On both of these occasions Egypt was brought under the same regime as the Babylonians. In the case of the Persian Empire, the Persians themselves became ardent devotees of astrology which no doubt assisted the movement of astrological ideas into Egypt.

And as you examine the texts included in this volume, you will discover something that is not all obvious from history texts that deal with astrology. The ancients clearly knew that astrology had something to do with Babylon (after all they did call astrologers Chaldeans) but the principle credit was given to the Egyptians. It is customary among academics to pass this off as something that was merely a fashion among ancient writers with no real historical basis. And in fact the ancient writers did often attribute astrology to persons dating back to the pharaohs such as Nechepso and Petosiris. Nevertheless, there is no reason to assume that the ancients were not correct as to Egypt's being the source of horoscopic astrology; it was just somewhat later than they supposed.

What did the Egyptians add to Babylonian astrology? We cannot say for certain, but internal evidence indicates the following. The use of a rising degree may or may not have been found in pre-Hellenistic Babylonian astrology. But the Hellenistic writers attributed the use of houses, or signs used as houses to Hermes. For Hermes we should understand a reference to Hellenistic Egyptian sources. It is probable that aspects are also Egyptian but we cannot say for certain. The lots are almost certainly Egyptian as well as most of the systems of rulership. Only the exaltations have a clearly Mesopotamian origin.

At any rate it is quite likely that the entire apparatus of horoscopic astrology was in place by 1 C.E., quite possibly several centuries earlier. One of things that we have found in our studies of the later Greek writers is that they are already dealing with a later era of astrology. They have their "ancients" and they have already begun to misunderstand some of the ancient teachings. One of these writers, Vettius Valens, actually went traveling through Egypt looking for masters of the old traditions, much like modern Americans have gone to India to study astrology and various sacred teachings. While most of the Greek writers seemed to have studied from books, Valens studied with at least a few living teachers of the old traditions. And it is clear from his work that much of what they taught would never have been written down but for Valens.[1]

What Happened Next

Whatever may have been the language of Egyptian astrology when it first began to come into being, by 1 C.E. it was Greek. This is not to say that there were no astrology texts written in Coptic, the last form of ancient Egyptian, but no clear reference to any has survived. All of the Egyptian texts that are referred to in the later literature seem to have been written in Greek.

The use of Greek had important consequences. Although the Persian empire was a truly cosmopolitan empire with a considerable level of equality among the races that made up the empire, no one language came to predominate. No doubt Persian was used for official purposes, but Babylonian and Egyptian also continued to be used in

[1] See the forthcoming edition of Book IV of the *Anthology* from Project Hindsight, Volume XI of the Greek Track.

their own areas in preference to Persian. But when Alexander the Great conquered all of Persia and Egypt, and advanced all the way into northwest India,[1] Greek became the dominant language not only for official purposes, but also for any purpose that involved communicating from one ethnic area to another. The original languages continued to be used for local purposes, such as Aramaic (which completely supplanted Babylonian) and Coptic. But a scholar or traveler could go anywhere from Greece in the west to India in the east and Egypt in the south and be understood. Any idea expressed in Greek could have a similar range of travel.

Even after the Persian revival beginning first with the Parthians and later with the Sassanids (see chronology given earlier), the Bactrian peoples of what is now Afghanistan and Pakistan continued to have Greek speaking rulers until the early centuries C.E. Consequently the Babylonian methods embodied in Egyptian astrology as well as the Egyptian methods themselves could travel into India without difficulty. This accounts for the fact that all of the technical words in Indian astrology whose origins can be found in another language are Greek, not Babylonian, not Coptic, nor earlier Egyptian. What is also interesting is that there appear to be few, if any, technical words in Greek astrology that have their origins in any other language.

Below is a partial list of some of the terms in Hindu astrology that appear to have a Greek origin.

1. Zodiacal Signs

Sanskrit	Greek	English	Sanskrit	Greek	English
Kriya	Krios	Aries	Juka	Zugos	Libra
Tavura	Tauros	Taurus	Kaurpi	Skorpios	Scorpio
Jituma	Didumoi	Gemini	Taukshika	Toxotēs	Sagittarius
Kulira	Karkinos	Cancer	Akokera	Aigokerōs	Capricorn
Leya	Leōn	Leo	Hridroga	Hudrochoos	Aquarius
Pathona	Parthenos	Virgo	Chettha	Ichthues	Pisces

[1] Persia also extended into northwest India. Map #4 does not quite show the extent which the empire reached at its height.

2. Planets

Sanskrit	Greek	English	Sanskrit	Greek	English
Hemnan	Hermēs	Mercury	Ara	Arēs	Mars
Asphujit	Aphroditē	Venus	Jeeva	Zeus	(Jove)
Heli	Hēlios	Sun	Kona	Kronos	Saturn

All of the above had Sanskrit equivalents which probably preceded the inroduction of the above words into India, and which also eventually completely displaced these words of Hellenic origin. The following are terms for which there are no previous Sanskrit roots and appear to have come completely from Greek. These words have remained the standard astrological terms to this day.

3. House and Aspect Words

Sanskrit	Greek	English	Sanskrit	Greek	English
Hora	Hōra	Hour[1]	Kendra	Kentron	Angle
Liptaka	Lepta	Minutes	Panaphara	Epanaphora	Succedent
Hipaka	Hupogeion	Imum Coeli	Apoklima	Apoklima	Cadent
Jamitra	Diametros	Diameter[2]	Drekana	Dekanos	Decan
Mesurana	Mesouranēma	Midheaven	Sunapha	Sunaphē	Applying
Menyaiva	Mēniaios	No Equiv.[3]	Anaphara	Anaphora	Separating
Trikona	Trigōnon	Trine[4]	Dauradhura	Doruphoria	Doryphory
Dyuna	Dunon	Setting[5]	Kemadruma	Kenodromia	Void of C.

As the heading at the top of Table 3 indicates, these are all house and aspect words, indicating that this was an area of Hindu astrology on which Hellenistic astrology had great impact.

The question of the debt or lack thereof of Hindu astrology to

[1] Actually in an astrological context the word means Hōroskopos and is an older form. Our word 'hour' comes from another application of the same root.

[2] The seventh house in Hindu astrology or an opposition when used as an aspect.

[3] The sign or house in square to the Moon.

[4] Or trigon.

[5] Refers to the seventh house.

Hellenistic is an extremely controversial one. Many authors of the Hindu school would like to deny that there was any at all. This position is a bit hard to support given the above, and also given the very frequent references to the "*Yavanas*" who were Greeks[1] or more precisely Greek speaking persons of whatever ethnic extraction.

On the other hand there are Westerners, of whom this author is not one, who believe that Hindu astrology comes entirely from the West (or more precisely Middle East). David Pingree in his study of the *Yavanajataka*[2] does an extremely thorough job of cataloging the parallels between the astrology of that work and that of the Greeks, and even he is forced to admit that there are many differences. However such differences do not require two different origins. All it requires is a period of isolation between two branches of a tradition after an earlier period of unity, such that the two branches can diverge, and one, the eastern, merge with native traditions already in place. While we do not insist that Hindu astrology is entirely or even principally an offshoot of Hellenistic astrology, it must be said that the required period of isolation did occur.

After 126 B.C.E. the Parthians, a Persian people, rose up against the Seleucids who succeeded Alexander the Great, and they reconquered most of the old Persian Empire except for the portion near the Mediterranean, and the portion in the northwest of India. The Parthians were extremely hostile to the Greeks (and later the Romans) and effectively cut off communication (or at least cut it down to a trickle) between the main body of Hellenistic peoples toward the West and the Bactrian Greeks in Afghanistan and Pakistan, who in turn remained in power until the early centuries C.E. The Bactrian Greeks eventually converted to Hinduism and their language disappeared. However as of about 200 C.E. they still existed as an identifiable group. These are the *Yavanas* of the *Yavanajataka*.

Still later the historian Kay mentions Hindu records from the 4th and 5th Centuries C.E. of a new Sun God cult coming in from the

---

[1] *Yavana* is also the Semitic word for 'Greek', and is derived from the same root as the English 'Ionian'.

[2] *The Yavanajataka of Sphujidhvaja*, translated with commentary by David Pingree, Harvard Univ. Press, Cambridge, MA, 1978.

West.[1] Given that Christianity displaced the worship of *Sol Invictus*, the Unconquered Sun, it is tempting to postulate that Hindu astrology received a second burst of input from a new group of *Yavanas* fleeing Christian persecution in the West.

The central problem is how much of Hindu astrology is indigenous and how much comes from the West. Other than the few suggestions I have made here, this is not the place to attempt an answer. In any case it is very clear that whatever the Hindus got from the West they did not just take and passively apply. They altered, modified, and quite possibly improved whatever they may have received from the West and combined it with their own native traditions.

There is one other consequence of the Parthian separation. The Persian peoples had always been enthusiastic astrologers. It seems logical to conclude that they must have developed their own traditions from the astrology that they had inherited from the Mesopotamians and the Greeks. Then in 227 C.E. they were overthrown by the Sassanid Persians who would have continued the development of the Persian traditions of astrology. Unfortunately when the Arabs came, almost all of the literature of the Zoroastrian Sassanids was destroyed. This includes their astrological works. However we do have a strong clue as to what their astrology must have been like. Most of the greatest astrologers in the Arab era were Persians! And the astrology they taught is quite different from both the Hindu and the Greek. It had orbs of aspect, the Great Cycles of Jupiter and Saturn, all of the elaborate systems of planetary interactions such as Refrenation, Frustration, Abscission of Light, Translation of Light and so forth. While Arab era astrology clearly owes a large debt to Hellenistic astrology, it is also clear that in the two or three centuries between the last Hellenistic astrologers and the first Arab era ones, something new had come into the stream. This could have been, and probably was the Persian stream of astrology. And Arab era astrology is the immediate ancestor of the Western astrology of today. Our astrology may be in fact the successor to that third stream of ancient astrologies.

---

[1] G. R. Kay, *Hindu Astronomy: The Ancient Science of the Hindus*, Cosmo Publications, New Delhi, 1981, pp. 95, 106-107. This is a reprint of a the original edition of the work published in 1924.

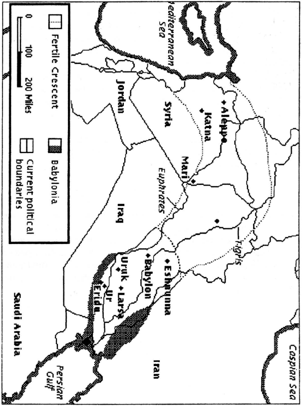
A Final Note on Zodiacs

We have mentioned previously in this essay that the first Babylonian birthcharts were cast in the sidereal zodiac. Also it has been traditional for Hindu astrologers to use one or another sidereal zodiac. This whole matter is as controversial as the issue of the indebtedness or lack thereof of Hindu astrology to Middle Eastern astrology. But there is not enough space in this essay to go into the matter at this time. In previous introductions we have stated that the zodiac did not seem to be an issue of great import to the ancients. We still hold that position. But at some point in a future introductory essay we will go into that matter in some depth. For the moment it will have to suffice to say that the matter is far from closed in favor of either zodiac.

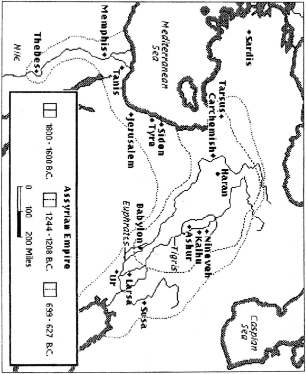
As usual all of the footnotes in the text that follow this introduction are by Robert Schmidt except for those marked with [RH] which were added by your editor.

The Maps

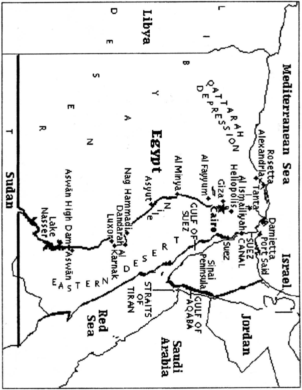
The maps presented here of the ancient world, and also of modern Greece and Egypt were prepared with the aid of Microsoft's *Encarta.* They were captured and cleaned up with a bit map editor by which we removed the very intrusive MICROSOFT MAP which usually appeared obscuring some detail of the map. This notice herewith constitutes the acknowledgment of their copyright as required in their documentation.



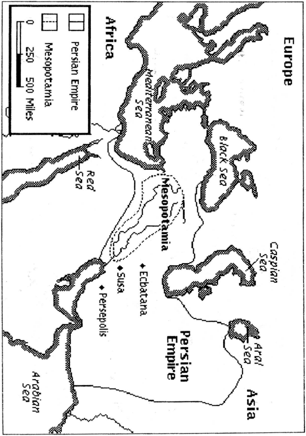
Map #1 — Sumer, Babylonia, and the Fertile Crescent



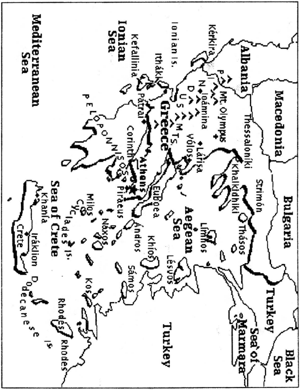
Map #2 — Assyria and Its Empires



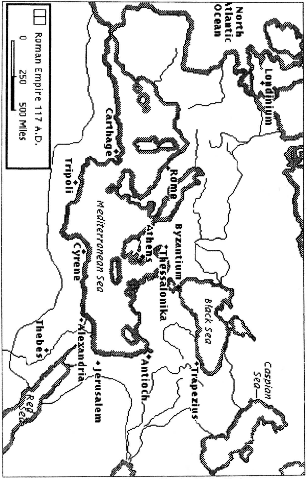
Map #3 — Modern Egypt with Ancient Sites



Map #4 — The Persian Empire



Map #5 — Modern Greece



Map #6 — The Roman Empire Under Trajan

Translator's Preface by Robert Schmidt

One of the questions most frequently asked of us is: "When are you going to start translating the really ancient material, the Egyptian and Babylonian and Akkadian astrological texts?" The answer is that we cannot, because next to nothing survives (or has been discovered up to this time) of these astrological traditions in their original languages. There are significant collections of omens found on cuneiform tablets, and these do include lots of celestial omens, but this is hardly astrology in the modern sense of the term.[1] There are undoubted astrological allusions in the Akkadian epic literature and this is certainly useful in tracing the development of planetary symbolism, although it would be hard to derive any practical techniques from them. The same may be said about the half-dozen or so surviving cuneiform birthcharts, all but the first of which are from the Hellenistic era anyway. There are also a few star-maps to be found on Egyptian sarcophagus lids and other ancient relics, but these do not contain interpretations. In short we have nothing as yet in the form of practical or theoretical treatises on the subject of astrology from these languages.

We know that there were such treatises because the Hellenistic astrologers cite Greek translations of them that were probably made in the 3rd and 4th centuries B.C.E. The Egyptian sage Hermes Trismegistes figures large in these. Citations, and a number of titled books are explicitly attributed to him. The Chaldean (that is, Babylonian) Berosus set up an astrological school during this period on the Greek island of Cos,[2] and presumably had texts at his disposal either in the original or in Greek translation. And the definitive text of the period, which was the major source for later Hellenistic astrology, is a work attributed to Nechepso and Petosiris, an Egyptian high priest and his pharaoh. This long work, which only survives in quotations from later writers, was either translated into Greek or composed in Greek, but it definitely contains Egyptian astrological doctrine.

It is quite possible that much of this ancient Middle Eastern doctrine was also assimilated directly into the Arab and Indian astrological traditions without the mediation of the Greeks. However, in the early surviving writings of the Indians, we would have to assume

---

[1] See the preceding historical introduction. [RH]

[2] 280 B.C.E. [RH]

that this assimilation is already a *fait accompli*, as we do not find the numerous direct quotations and explicit paraphrases from the Egyptians and Babylonians that we find in Hellenistic astrology. And in the case of Arabian astrology, even though there are numerous references to Hermes, it is hard to determine whether these derive from Greek sources or not. Thus it would be quite difficult to restore the earlier doctrines on the bases of the surviving Indian and Arabian writings. The long and short of it, then, is that virtually all that survives of the explicit Egyptian and Babylonian astrological teachings is to be found in Greek translations.

But even when we are trying to restore the ancient teachings directly from the Greek references, we must always bear one thing in mind: we may not only be dealing with the problem of their translation into Greek, a language from an entirely different linguistic family; we may also be dealing with their *reconceptualization* by the Greeks themselves.

We are here referring to something more serious than the usual problem of translating from one language to another. We know that in other areas, such as geometry and arithmetic, the Greeks consciously transformed material they admittedly took from the Egyptian priesthood. This transformation involved more than mere improvement or advancement of the science. It involved seeing the mathematical objects in an entirely new way, and establishing an entirely new goal for mathematics itself. A simple sign of this is that there is nothing like definition or demonstration in the surviving Egyptian mathematical record. So we need to establish how "literal" the Greek translations were in the conceptual sense just mentioned before we can hope to understand the Egyptian and Babylonian practices on their own terms.

But there is a third possible difficulty. According to Iamblichus in *On the Mysteries*, the Egyptian sacred writings (which included astrological teachings) were translated by men versed in Greek philosophy. Does this mean that they were trying to fit Egyptian thinking into a Greek mold? In that case there would be an inevitable distortion of the original teaching. Or were they perhaps trying to outdo the Greeks—newcomers and upstarts in their opinion—at their own game, using the Greek language for an alternative conceptualization of the sciences in general and astrology in particular, one that more accurately represented their own sacred teachings? This would require us to look very closely at the subtleties of Greek astrological language

and syntax in order to see what the translators were up to.

These are questions that we must always keep in mind when we try to restore Egyptian and Babylonian astrological thinking. At the present time we have no alternative but to start with a consideration of the Greek material. But do we take it at face value as directly representative of that earlier thought? Do we perhaps to try "purge ancient astrology of its Hellenistic accretions" (to paraphrase an expression applied to Arabic astrology by Renaissance astrologers who wanted to restore a pure Greek astrology)? Or do we look more deeply at the Hellenistic astrological language in Greek, on the assumption that the Greek translators—of Egyptian culture though of Greek schooling—embedded the sacred Egyptian teachings deep in the bowels of the Greek language, either in answer to the challenge of Greek philosophy, or perhaps just for safe keeping?

Principles of Selection

The principles of selection for the present collection of translations are as follows: All the texts have been translated from the *CCAG* (the *Catalogus Codicum Astrologorum Graecorum*). Except for a few instances, they represent texts not cited or quoted in later treatises by well-known astrologers such as Valens (who quotes extensively from Nechepso/Petosiris and Critodemus, for instance). Besides the *CCAG* and these later authors of substantial treatises, there are a few other scattered non-astrological sources for fragments of some of these authors; these remaining fragments will be collected and translated at a later time.

We have translated all the purely astrological texts in the *CCAG* attributed to legendary sages such as Hermes, Orpheus, Zoroaster, and Pythagoras, although in many cases it is hard to credit these sages directly with the texts attributed to them, at least in the form in which they presently survive. In some cases, the texts may derive from schools of astrology that attributed all their own works to some founding prophet/sage. Strangely enough, there are not many excerpts explicitly attributed to Nechepso/Petosiris in the *CCAG*; there may, however, be many more in the *CCAG* belonging to them but unattributed.

In addition, we have translated all the texts in the *CCAG* going under the name of undeniably historical personages who preceded Dorotheus and Manilius (the earliest astrological authors for whom we

have more or less complete treatises); these include Critodemus, Serapio, and Timaeus.

We have translated the excerpts attributed to some astrologers who were nearly contemporary with Dorotheus and Manilius but apparently uninfluenced by them. Some of these, such as Thrasyllus, were self-avowed expositors of ancient doctrine; others, such as Balbillus, may preserve alternative traditions. Teucer of Babylon may also be in this category.

We have also included a few other astrologers, such as Demetrius, who are totally unknown, but who may have been contemporary with Dorotheus or earlier. The authenticity of many of these attributions can be questioned, although sometimes the arguments against authenticity seem to me to be just as tenuous as the arguments for. Given the current state of scholarship, and with major revisions in historical chronology pending, perhaps we should just keep an open mind. We have only omitted a very few excerpts with patently erroneous attributions.

The excerpts are of all different types. Some may be direct quotations; some are clearly paraphrases, either prose paraphrases of verse, or condensations or elaborations of earlier prose versions; some are simply allusions to the doctrine of some astrologer and make no pretense of being quotations; some are merely summaries of books no longer extant; and some are testimonials to the work of some ancient astrologer.

We have confined our selections to purely astrological texts. Thus, we have omitted omen texts (there are two major ones attributed to Hermes, one of earthquakes and one on thunder). We have also excluded some interesting texts on astro-numerology, a number of which are attributed to Pythagoras and Petosiris. These texts will all be translated at a later date.

General Note

Katarchē*, with an Update on *Apotelesma — It would certainly be premature of us to attempt a definitive exegesis of this important astrological concept since it is only with this very booklet that we have begun to translate the pertinent Greek texts. However, some preliminary reflections are in order. As usual, we will begin with a discussion of the

word.

The word *katarchē* is a compound made up of the fundamental Greek word *archē* with the prepositional prefix *kata* added. *Archē* is one of the most important philosophical terms in the Greek language. Its fundamental meanings are 'beginning' or 'source', and 'sovereignty' or 'command'. In this pair of meanings it is very like the Latin word *princeps,* from which we get our word 'principle'. A principle is both the beginning of something, and something that rules over other things. An old teacher of mine used to combine these two meanings with the following two translations for *archē*: 'ruling beginnings' and 'commanding origins', the idea being that a true beginning somehow rules over what later becomes of something. The main thrust of the Greek philosophers was to find the true ruling beginnings of things. For instance, the four causes of Aristotle are regarded by him as the four primary *archai.*

The prefix *kata* is a common preposition with the root meaning of 'down' as "down the ladder." But as is the case with all prepositions, it has a great variety of derived meanings such as 'against', as in making a charge against someone, because you are calling judgment down upon him. It also has a great variety of relational meanings that are only metaphorically connected with the idea of motion downwards such as 'in accordance with'. Sometimes these are hard for us to construct, but I suspect that 'in accordance with', comes from some such idea as pulling a thing downward where the object that is in accordance with that thing follows after. Often you can get a clue to these relational meanings when you see how people gesture while they are talking and using such words or phrases. In any case, the particular relational meaning just mentioned is very common in Greek.[1]

The compound *katarchē* sometimes seems to be used almost interchangeably with *archē* when the latter simply means 'beginning'. It does not seem to be used to indicate sovereignty, the other major meaning of *archē*. But in compensation, as it were, *katarchē* has one very interesting specialized usage. It refers to the first action performed in a sacrifice or other religious ritual: the washing of hands or cutting of hair, for instance. Now, such an action does not exactly rule over the remainder of the ceremony in the manner of a principle or cause, but

[1] The preposition *de* in Latin has a very similar range of meanings. [RH]

it is yet a very important indicator of what is to come, and in a sense defines the sequence of steps that will be taken in the ceremony itself.

Astrologically speaking, the word *katarchē* is used for all manner of situations that are classified as electional or horary in later astrology: the asking of a question, taking to one's bed with an illness, the arrival of a message, etc. As a matter of fact, Ptolemy himself says (Book III) that, since conception is in a sense the true *archē* (or ruling beginning) of a child, the nativity should itself be regarded as a *katarchē*. In all these situations, it is evident that the katarchic event cannot be regarded as the cause of what it indicates (whereas the conception moment might be so regarded). Therefore, I wish to entertain the possibility that these beginnings and their outcomes were conceptualized in a ritualistic context.

That is also why in this volume we are experimenting with the word 'inception' as a translation for *katarchē,* because it seems to mark the beginning in some special sense that is not causal.

***Katarchē* and *Apotelesma* as Counterparts to *Archē* and *Telos* —** If the ritualistic sense of *katarchē* is ever present in its astrological application, we might see it as a deliberately chosen counterpart to the word *archē*. It is the *archē* that is supposed to give intelligibility to the way things are, what they become, and how they are interconnected with other things. As an efficient cause, or the cause that sets something in motion, the *archē* can help explain the interconnection between two events, and ultimately whole chains of events (particularly with the modern adaptation of an efficient cause that we use in physics). As a formal cause, it can be held responsible for the various properties and potentialities that properly belong to that form. And similarly for the other causes. That is, the use of *archē* renders things intelligible because it makes an exact connection between things and their sources, and this is at the root of all scientific thinking.

But in the context of rituals (and games, for that matter) events also have very exact and intelligible relationships to each other, although they are non-causal. In a ritual things are done according to very exact rules, in a very exact order. They begin from the *katarchē,* or inceptional action, and all lead up to the event that is the completion of the ritual, such as the sacrifice itself. Now the inception of the ritual is certainly not regarded as the cause of what follows, though, as I have said above, it is in some sense an indicator of what is to come.

I am not aware if there was one general term for the conclusion of a ritual corresponding to *katarchē* as its inception, but it is very suggestive that the term *apotelesma* was so fully appropriated by Greek astrologers. In the **General Note** to my to the *Introductory Matters* of Paulus, I emphasized the causal applications of *apoteleō,* the verbal root of this word, such as 'to make' or 'to produce', which are certainly very common in Greek. But in a more fundamental sense, the verbal root simply means 'to finish something off'. It means 'to make' or 'to produce' by derivation from this fundamental sense, where the activity of making is seen from the perspective of the completion of the activity. But the word need not have such causal overtones. In fact, I now think that it was chosen as the perfect mate for the word *katarchē,* to refer to the conclusion of the ritual for which the *katarchē* was the inception. As such, it is no more an effect of the inception than the inception is a cause of the conclusion.

An interesting point arises in this connection. One of the four Aristotelian causes is called the *telos,* or final cause. It is that for the sake of which something is done or takes place. The word is related to the same root verb as *apotelesma,* only without the prepositional prefix *apo.* The *telos* is itself simply the end or the completion of something, but, as the Aristotelian usage confirms, it is the end that motivates or draws to itself as a kind of goal. It is not simply the last stage of an activity; in some sense it is outside the activity altogether as that which is a cause or source of the activity. However, the prefix *apo* attached to the analogous root *telesma* puts the emphasis squarely back on the activity itself. The *apotelesma* is the final stage of the activity that finishes it off; it is the concluding flourish with which some activity is accomplished. Thus, not only is the *apotelesma* not an effect of the *katarchē* as cause, but it is not itself an *archē* in the manner of a *telos.* Thus, this sense of the word is entirely outside the realm of the causal, whereas in the derived sense it has a distinct causal overtone. So we can add *apotelesma* to our list of equivocal astrological terminology.

The events in between the inception and the conclusion of a ritual are not related in a causal manner either. But the sequence is no less intelligible for all that. If you knew the ritual, and you came in at the very middle of it, you would know exactly what stage the ritual was at from the action being performed at that time. So here we have a different "principle" of intelligibility competing with that of originative causes.

The application to astrology is quite straightforward. The *katarchē,* whether it be a question or the arrival of a message or whatever, is to be regarded as a ritualistic beginning to a ritual whose outcome or conclusion is not ordinarily known to us ahead of time for the simple reason that we do not know what ritual is being performed. The outcome, the *apotelesma,* as well as the intermediate events, may be known to one who knows the rules of the ritual—that is, to the astrologer. The celestial bodies are not to be thought of as agents in the ordinary sense, as producing isolated good and bad events depending on the strength of the celestial body at a given moment. Nor should they be understood as coordinating causes with effects, sources with outcomes (as Al-Kindi argued). Instead, they are the priests performing a ritual, and we are the subjects. Sometimes the ritual may be performed for the blessing and good fortune of us subjects, sometimes for our condemnation and ill fortune. Other times it may be for the sake of children, and other such events. And at some moment in time we are all the subjects of a sacrificial ritual, which ends in our death.

So katarchic astrology (and katarchic thinking in general) may have conceptualized events ritualistically, while Greek science (and modern as well) thought in terms of originative causes. Neither is more "rational" than the other. They are both just conceptualizations of the world. They must both be regarded as in some sense hypothetical. That is, it is not *a priori* evident that all events, or even most events in the world can be made intelligible in terms of a source from which they are understood to have their being, any more than it is clear which events, if any, can be made intelligible in terms of the paradigm of a ritual.

It is primarily modern science that has made the hypothesis of universal intelligibility in terms of causes—in Husserl's terms "an hypothesis of an exact nature." But why should nature be purely intelligible in this manner? Even the Greeks—or I should rather say the Greek philosophers above all—thought that there was a dark underside to things that was unintelligible in terms of causes, a kind of mere materiality utterly and completely without form or order, Plato's Other. And this dark underside includes, by the way, most of the specific events of daily life. But might it not be the case that just where the intelligibility of the ruling beginnings ends, there the intelligibility of ritual takes over and comes into its own? This would argue for a kind of complementarity between the two views, and not an exclusivity.

Katarchē* as Complement to *Archē — I wish to suggest a way in which these two conceptions of nature and life might coexist. My approach will be to reflect both the concepts of an inception *katarchē* and a ruling beginning *archē* into the syntax of natural language. I must, however, use the Greek language, for reasons that will become clear.

Here is the analogy: For the Greeks, the relation between noun and verb in a certain class of simple sentence can be likened to the relation between the ruling beginning *archē*, and what depends on it. Both Plato and Aristotle regard the noun (that is, the thing signified by the noun, not the sound) as somehow imposing a limit or determination on the verb (again, the action signified by the verb, not the mere sound). In my opinion, this is actually be the fundamental meaning of *logos*. Aristotle has a general name for all different types of such verbal usages. He calls them "categories." The Greek word *katēgoria* from which this word derives basically means an 'accusation' or 'charge' made against someone or something. But one can make a proper accusation only against one who can be held responsible for that charge. Now, the Greek word for responsibility in this sense is *aitia,* which also happens to be the Greek word for 'cause', which is an *archē* for Aristotle. Thus Aristotle (and presumably Plato) conceptualize a sentence such as "A man runs" as asserting that a man can be properly held responsible for the act of running. Similarly with such sentences as "A man is an animal" and "A man is bipedal." Thus, the form or essence of a man is the cause of everything he is properly capable of being or doing. He is the formal cause in the sense alluded to above.

Yet, in most sentences there are also other types of syntactic units that involve determinative relationships. For example, in the expressions 'equal of a man' and 'similar to a man', the word 'man' is in the genitive and dative cases respectively, and it would be in these same cases in Greek. We might say that man is determined as to his case by the words 'equal of' and 'similar to'. But even though this relationship is determinative, it cannot be conceptualized in the same manner as the noun-verb relationship discussed in the previous paragraph. 'An equal of' is not being held responsible for 'being a man'. In fact, the Greek word for 'case' is *ptōsis* which simply means 'a falling' (the Latin word *casus* having exactly the same meaning).

Now, to return to the analogy. I say that the katarchic event and the apotelesmatic event, the beginning and ending of the ritual respectively and all the events in between, are related to each other as cases, not as

noun and verb. A sign of this is the fact that word *katarchē* and the word *apotelesma* both have prepositional prefixes, and such prepositions are also indicators of different cases. *Archē* and *telos* have no such prefixes. In this manner, the relationship between the stage or events within a ritual is determinative, but not causal.

It must be born in mind that both the noun-verb relationship and the case relationship coexist in most sentences. For example, "A man gives the book of his brother to a friend." By analogy, both causal and ritualistic interconnections can coexist in the same events and event complexes. The question becomes, what is the jurisdiction of each?

The most common Greek word for 'an event', *sumptōma,* provides us with a clue as to how Greek astrologers may have answered this question. This word simply means a 'falling together'. It comes from the very word that the Greeks use for 'case'. Ptolemy uses this term to describe most of the events *befalling* human beings. It can also be used to describe several episodes that *fall together* to produce one event, or several events that *fall together* to produce an event complex. Thus, the basic Greek word for 'an event', implies an non-causal interconnection of the episodes composing it, one which I think is best conceptualized as ritualistic. Might it not be the case that everyday life is in fact more intelligible in terms of such ritual than in terms of originative causes?

In the present discussion, I have reflected the causal and ritualistic conceptualization of events into the syntax of natural language in order to find an analogy for the ritualistic view of events itself and its relationship to the causal view. However, there may be more than an analogy here. At the beginning of this preface I mentioned the possibility that the original translators of the Egyptian wisdom tradition into Greek might have been consciously embedding their own rival view of the nature of things deep in the Greek language itself, as a challenge to the philosophy of the Athenian Greeks. I think I have made a plausible case that the words *katarchē* and *apotelesma* were deliberately chosen for that purpose. However, what better way would there be to make a lasting impact on the Greek mind than to base their conceptualization of events on *case,* a fundamental syntactic unit of the Greek sentence, yet one different than the *logos* of the Greek philosophers?

The Astrological Record of the Early Sages in Greek

1. Testimonials and Biographical References

Material from Vettius Valens.

Valens is one of the main sources for excerpts from Nechepso/Petosiris, whom he obviously regards fairly highly. Nechepso's champion, as mentioned in the following excerpt, is probably Petosiris, himself. Valens has already voiced his distaste of Critodemus's writing style in chapter 9, Book III, but here we are informed that there were also other writers who adopted a similar style.

From Preface to Book 9 of the Anthology of Vettius Valens

Valens to Mark, greetings. Everything that the most divine king Nechepso, who made a start of the 13th book, said, is trite [in the treatment given it] in the works composed earlier by us and others. *I* now arrange this book although it is lacking in nothing. That he has made his outline, then, with a mystical sagacity, and has also originated the introduction to these matters, is quite clear.[1] The agreement with him of a good and wise man concerning initially the things that were in error, and later the things that are successful, as he makes his defence and brings his intelligence to bear, as well as the fixation of [his] whole kingship and dictatorship, was on a zealousness for experience concerning such matters on the part of this man who has both persuaded, and is still showing to his successors, that this study is desirable and stimulating.[2] At any rate, [the pursuit of] life's necessities and avaricious digression did not divert him, as it does many of the present age; for this reason, such a one is to be followed.[3]

The most sagacious Critodemus in his *Vision,* which is inscribed with the most essential of many proofs, began in the following manner: "Already at that time, after sailing the open sea and having traveled

---

[1] That is, he wrote the paradigm of all introductions. [RH]

[2] This preceding sentence is exceedingly complex and the grammar is murky. The editors of the Greek have tinkered with this passage and this is the best that can be done with the result.

[3] In other words, he was sufficiently removed from life's petty concerns so as to attain greater detachment and clarity about matters.

many solitary [paths], I was thought worthy by the gods of meeting with a safe harbor and the most secure of resting places." And in a different manner, Timaeus and Asclatiōn and most others. These, then, though they are carried with a beauty of discourse and with marvelous tales, did not exhibit works in accordance with their promise, nor compositions full and explanatory, but rather compositions always lacking in many respects for some of those who chance to encounter them; and that which is tangled and begrudged and cut loose and interwoven in every respect. And they are those who keep straight to no one path, but rather add sect on top of sect and reference books that are markers for detours rather than for truth. Critodemus, then, possessing a multitude of theorems, adorned with others, and being able to interpret distinctly by means of the imagery of these organons, made knowledge dim.

From the Treatise on the Bright Fixed Stars by Anonymous of 379.

And in order that we should make remembrance of those who wrote before him concerning the [phases] of the non-wandering stars, and concerning the power of the stars rising alongside the ecliptic, we will set forth these: The Babylonians and the Chaldeans, then, were just about the first to discover the knowledge of phenomena, as far as we knew from our progenitors. For Apollonius the Myndion and Artemidorus write accounts . . . [lacuna]. And Berosus and those following wrote about them. And the ancestors of our Egyptians bore them in mind and made predictions concerning them, from whom Hermes first arose and wrote in his cosmic predictions concerning the annual rising of the Sirius, and Nechao and Cerasphorus, and Petosiris and Nechepso, and some others wrote about them in a different zone, and especially Timaeus and Asclatiōn. And those born later, being indebted to these compilers, observed in many different places both many risings and settings and the other indicators of them, which they made in all sorts of zones, and they recorded what was produced by the activity of these stars nearly every day. These were Meton and Apollinarius and Euctemon in Athens, and Dositheus in Ionia, and Callipus in Hellespont, and Philippus in Peloponnesia and Phocis and Locris, Hipparchus in Bithnyia. And collections are carried in each treatise of the aforementioned men concerning the [power] of the non-wandering stars and what was produced by their activity. If, then, these stars turn the mixture of the air a certain amount when they rise

and make other phases, they are all the more able to act on us and produce prosperity and adversity, sometimes even death when the releasing[1] bodies make contact with them. And Antiochus and Valens and Antigonus and Heraiscos and certain others wrote many and different things concerning their power, even as many as are rolled up in their treatises. And Serapio and Ptolemy born after him made predictions with them. But none of the men of whom I have spoken translated out of the [merely] astronomical the occupancies of the non-wandering stars which are of the moment, nor what is produced by their mixture.

Material from Johannes Lydus

Johannes Lydus wrote three books in the 6th century C.E. The following extract comes from one of his books that dealt with the subject of divination.

From the Book Concerning signs by Lydus [CCAG 1; 81]

I believe that it is fitting for one who wishes to write about such matters to say whence the knowledge of such things began, and where it departed from, and how it advanced to such an extent as even to outstrip (if it is proper to speak) the Egyptians themselves. For after Zoroaster the mighty, Petosiris, one of these Egyptians, having interwoven the general matters with specifics, is compelled to hand down many things in accordance with [Zoroaster], and he does not hand down these matters for everything, but only for those matters in accordance with him, and rather whatever is also more suitable for their conjecturing. Antigonos after him divided and articulated the tradition, and, being disposed to compactness, set down at the same time an unspeakably great mass of writings in astronomy, filled with every obscurity in writing; for what Aristotle had said was well known. Heliodōros and Asclepiōn, and furthermore, Ōdapsos the Theban and Aigieus Pollēs and Ptolemy, the most divine of all, were not powerful enough to cast out all the ancient obscurity in the matter, though they did indeed earnestly endeavor to do so.

---

[1] *aphetikos.*

Material from Masha'allah.

Masha'allah was an important Jewish astrologer who wrote in Arabic in the 8th and 9th centuries C.E. It is hard to know what to make of the following bizarre list of Greek "astrologers," especially since the works attributed to recognized astrologers with surviving writings, such as Dorotheus and Valens, seem more or less plausible.

From an Apotelesmatic Book of Masha'allah [CCAG 1; 81-82]

An account of the most sagacious Masha'allah containing the number of booklets[1] that each of the ancient sages published, and the capacity of the booklets.

Masha'allah spoke as follows: I knew that the ancient sages have ambiguities concerning some of the astronomical hypotheses; and a number of books of these sages were made. And for this reason confusion results when the mind reads them. So I have published this book, indicating briefly the uncontested matters in them and the best of the doctrines from the booklets of Ptolemy and Hermes, those great and erudite sages, and likewise from the booklets left by those before me as a legacy to their children. Those who have published the booklets are as follows:

Hermes published 24 booklets, of which 16 are genethlialogical, 5 are about questions, 2 are about the degrees of the *zōidia,* and 1 is about calculation.

Plato published 7 booklets, or 5 about nativities and 2 about questions.

Dorotheus published 11 booklets, or 4 about nativities, 3 about questions, 3 about calculation, and 1 about conjunctions.

Democritos published 14 booklets, or 6 about nativities, 4 about questions, 2 about conjunctions, 1 about calculation, and 1 about zones.[2]

Aristotle published 10 booklets, or 3 about nativities, 2 about

---

[1] *biblion*. This is the diminutive for the word *biblos*. Whereas *biblos* usually refers to an entire book or chapter of an entire book (as in the *Tetrabiblos* of Ptolemy), the diminutive usually refers to a paper, scroll, or letter.

[2] *klima.*

questions, 5 about the power of the stars and *zōidia* and their concordance.

Antiochus published 7 booklets, or 5 about nativities, and 2 about questions.

Valens published 10 booklets equivalent to whole books.

Erasistratos published 11 booklets, or 4 about nativities, 1 about the power of the Sun in relation to the stars, 1 about calculation, 2 about questions, 2 about conjunctions, and 1 about minor periods.[1]

Stochos[2] published 6 booklets, or 3 about nativities, 1 about eclipses, 1 about conjunctions, and 1 about good and bad fortune.

The Persians published 43 booklets, in which they clarified the past[3] and the future. They also published another two great and compelling booklets, the first about nativities and the other about questions, each book having ?[4] headings, and each heading having again 4 discourses. These have been taken to India and given away there without having been cast ashore to us.[5]

These are the booklets found in our day, concerning which (as I said) I have also made clarifications, so that you may know that I have taken great pains in making synoptic extracts from the said booklets and publishing the present book in four discourses.

---

[1] *phartarion*. *Phartar* is considered to be a Persian transliteration of the Greek word *periodos*, meaning 'period'. This seems to be its diminutive form.

[2] Unknown writer.

[3] The Persians may have pioneered the astrological study of history.

[4] The number is unreadable in the manuscript.

[5] This statement would appear to say that these Persian writings went to India before they had any direct influence on Arabian astrology. [Additional by RH] When the Moslems conquered Persia, they demanded forcefully the coercion of all Zoroastrians, these not being considered "People of the Book." Those who would not convert fled to India and became the ancestors of the Parsees of India. Perhaps they took astrological works with them which became lost to the Moslems.

2. Hermes Trismegistus

Introduction to First Fragment

Hermes is the Greek name for the legendary sage or saint of the Egyptians, called "thrice-greatest", often regarded by them as the discoverer of astrology.

Although there are numerous references to the writings of Hermes in the surviving astrological literature of Greek times and a number of short quotations in the Greek and Arabic traditions, not that many coherent astrological treatises survive under his name. There is, of course, the *Corpus Hermeticum*, which is more philosophical than practical, but still contains much of immediate astrological interest. And in addition to the present treatise, there is a short omen-text on earthquakes, one on thunder, a few short but influential works on medical astrology. We should also mention the *Liber Hermetis* (already translated by Project Hindsight), which contains a few chapters that may derive from the Hermetic literature.

It is hard to know whether these writings are directly from the hand of whomever wrote under the name of "Hermes" originally (perhaps in translation) or are later compositions that were circulated under his name. However, they undoubtedly contain very early astrology, and were surely sources for later writers such as Dorotheus and Valens.

Among the astrological innovations that are regularly attributed to Hermes by later Greek writers are the lots (Paulus excerpts from a Hermetic treatise on the seven fundamental lots called the *Panaretus*); the system of twelve houses, called either the twelve-place or the twelve-turning of Hermes (*cf.* the upcoming summary of the book by Thrasyllus); the nature and activity of the different *zōidia* (compare CCAG 5, 1; 188); and perhaps the doctrine of crises (*cf.* chapter 34 of Paulus).

The following little treatise presents a highly idiosyncratic and systematic method for doing inceptional (katarchic) astrology. We see here the lot-like reasoning with a kind of cousin of the Lot of Fortune. We also see how the multiple classifications of the *zōidia* (as found in Valens and others) are employed in inceptional astrology. There is also a method for determining the character and temperament of the querent. And these are just the highlights.

A Mystical Method of Hermes Trismegistus Useful for Every Inception[1]

[CCAG 8, 1; 172 ff.]

Before all it is necessary for the premeditator and one who is in a state of inquiry[2] over inceptions to make transpositions of the pivots and occupancies of the stars, if he should indeed want to be successful and not mistaken in such and such a inception; that is to say, whenever you should be asked whether the sowing of the seed is of a man or a beast, male or female, twins or quadrupeds or fowl, whether it is saved or brought to birth,[3] and whether the offspring will be reared or not, and any other differences in the inceptions—the method is the same. Always take the degrees from the Sun to the Moon and carry these out by sixes, and cast out as many groups of six as you should find, and depart with the degrees which do not even out[4] from the *zōidion* in which the Moon is, supplying one degree per *zōidion*.[5] And at the *zōidion* where the number leaves off, observe that *zōidion*. If it is human in shape and witnessed by benefics, you will say that the begetting will be of a man. But if the number leaves off at a quadruped,[6] and benefics should be looking on, you will say that

Method of Hermes Trismegistus for Every Inception

[Variant text]

Before all it is necessary for the premeditator and one who is in a state of inquiry over inceptions—if indeed he should want to be successful and not mistaken in such and such a inception—to make the disposition of the pivots and the stars quite exact. And if he should be asked about the sowing of the seed, whether the offspring that is made will be human or bestial, and male or female, whether twins or fowl or quadruped, and if it is preserved or destroyed, and if the one to be born will be reared or not, or if he should be asked about any other difference of the inceptions, one must make use of the same method which is as follows.

Always take the degrees from the Sun to the Moon and divide these by 6, and discard as many groups of six as you should find. Depart with those degrees below six from the *zōidion* in which the Moon is, supplying one degree per *zōidion*. And at the *zōidion* where the number leaves off, examine the *zōidion*. If it should be of human form and benefics should bear witness to it, say that the

the begetting will be of a quadruped; but if benefics should contemplate this *zōidion* without the malefics,[7] it will be of an unfortunate man. And if it should leave off at a human *zōidion* while malefics are present or bearing witness, it will be a tame quadruped; but if benefics as well as malefics should be witnessing in quadrupedal *zōidia*, they are likewise manageable animals.

offspring will be completely human. But if the *zōidion* should be of the form of one of the animals without speech, and should also be witnessed by malefics, indicate that this offspring will be of a beastly form. And if it should be witnessed by benefics, indicate that the man will be unfortunate.

---

[1] *katarchē*.

[2] The preceding refers to a person who is thinking about a question (the premeditator) and to a querent. The text has been translated this literally because it conveys something about the one asking a question that is not completely conveyed by the term 'querent'. [RH]

[3] *apotiktō*. The context and the parallel passage below suggest that this verb ought to be one convey the sense of 'abort.'

[4] That is, the remainder after division by 6.

[5] Because we working with six degree pieces here, the end result cannot be a *zōidion* more than six away from the starting one. [RH]

[6] That is, a quadrupedal *zōidion*. [RH]

[7] Apparently the previous clause implies the presence of malefics along with benefics. See the alternate translation.

And if it should fall onto a quadrupedal *zōidion* while benefics should be present upon it or should be upon pivots, the man will be alienated from his kin. So it will be supposed, then. And if the pivots should be together in description,[1] he will also be brought to kingship.

If someone should want to know whether the offspring will be long or short-lived, know it by this teaching: If you should find the *zōidion* (at which the number leaves off in the manner said above) in a decline of the *Hōroskopos* and in the bounds of a malefic, declare the offspring to be short-lived. Seek, then, the ascensional times of each *zōidion* for the zone where you live. And if malefics should bear witness to this *zōidion*, each of them subtracts $^1/_3$ of the ascensional time of the *zōidion*. But if benefics should do this, each of them adds back again $^1/_3$ of the ascensional time. If the number should fall on the *zōidion* or bound of a benefic, the offspring will be long-lived.

One may also know the years of these [natives] by making use of the same teaching. That is, for the *zōidion* at which the number left off, take the ascensional time in the zone where the question originates; furthermore, take the ascensional times of the next two *zōidia* for the same zone, and say that these times are the months and days to be lived, carefully observing any testimony of the malefics by square and opposition. And in this case subtract a third for the contemplation of each. But if a benefic should look on, let each one add 9 years. If the place should fall in a decline and malefics should regard the two squares of the Moon, such intervene.[2]

When a benefic is post-ascending,[3] the offspring is reared and put up for slavery; and if two benefics, for contract and child-begetting. But if a malefic should post-ascend, the foetus will be brought forth dead; and if there should be two malefics, it will be aborted or miscarry. Twins and triplets are made whenever the access[4] should fall in twin *zōidia*, or in *zōidia* rich in seed. If the *zōidion* should also be prolific,

---

[1] *sugkentrographeō*. This word seems to mean that the pivots are tied together in some fashion

[2] *ta toi auta embolimaios ginetai.* Anything we say about the precise meaning of this is conjectural.

[3] Presumably, post-ascend the *zōidion* calculated above.

[4] *ephodos*. Literally, an entrance or place of access for communication or intercourse. The translation 'access' is to be understood as referring to the point computed by casting out sixes as described above.

more than three are often made. And if malefics should also be post-ascending for these, they are born dead; but if benefics, they are alive. And if the stars of the sect should bear witness to the shown access, the embryo is a male or masculine. But if those of the opposite sect, a female or feminine. And if one is masculinized, the other feminized, male and female. If the place should be intercepted[1] by malefics, there is no embryo.

For other inceptions, if the access is witnessed by benefics, say that the inception and every such approach[2] is good. But if by malefics, say that the inception and the approaches are base; for, it signifies either taking to one's bed[3] or a judgment[4] or something like these. Furthermore, the teaching of each of the questions is known through this access, whether base or useful. When you should find this *zōidion* to be declining, but witnessed by benefics while no malefics are co-present, say that the questioner is skeptical and meddlesome. And if it should be witnessed by Zeus, say that the inquirer is knowledgeable in arguments and letters and poems and philosophy; and if Zeus should chance to be in the house or bounds of Ares, it signifies that he is also not to be condemned; and in the house or bounds of Kronos, that he is also a writer of history; and in its own bounds it signifies that he is a benefit to his family and his kin. And if Aphrodite should also regard Hermes while witnessing the place, it signifies that he is musical; and if it should be present in the bounds of Ares, it indicates an actor or member of the tragic chorus; and if it is in its own bounds or in those of Hermes, a successful person or a maker of worlds[5] or someone capable; and if in the bounds of Kronos, it signifies one who is touched by all, but helped by no one; and if Aphrodite should regard Hermes while under the beams, it signifies a sorcerer or that some sorcery has happened. If the star of Kronos should bear witness to Hermes, it indicates someone who is in good repute and successful; and if Kronos should bear witness while it is afflicted, the matters in which one is

---

[1] *mesolabeō*. Literally, 'held in the middle.' This seems to mean that the place is flanked by malefics, but it is not clear whether they need to be in the same *zōidion* or not. This is similar to the later concept 'besieged'.

[2] *epibolē*.

[3] *kataklisis*.

[4] *katakrisis*.

[5] *kosmopoios*. Refers to a very powerful personage.

held in good repute will have a bad outcome; if Kronos should be present in the place of Zeus while looking upon the place,[1] it signifies a doctor. Malefics squaring Hermes while it is declining signify a robber and murderer; and if the malefics should be exchanging their bounds with each other, they indicate that such a one also gets crucified; and if one of the malefics should be in the bounds of a malefic, the other in the bounds of a benefic, it signifies the cancellation of this [fate] for a nobleman; and if only one malefic should have a regard for the place mentioned above, it does not indicate that he will be a murderer, but it shows a robber; and if the testimony itself should be made from a triangle, it indicates a soldier; and if a malefic should not regard Hermes, it signifies one who is well-travelled and generous; but when the malefics are regarding, it signifies a forger, a fraud. And if Hermes occupies the bounds of a benefic and is upon a pivot, it signifies a leader and ruler; Hermes with the Moon signifies a royal man; if the Moon should be witnessed by a benefic while squaring Hermes, and if it is also in the bounds of a malefic, it nevertheless signifies a great man. Hermes in the post-ascension of the place of access signifies an artisan, a handicraftsman; and if it is in the bounds of Ares, it signifies one who works with fire or iron; and if in the bounds of Kronos, a fence[2] or one who takes care of seaside business; but when benefics are squaring, one who has full command of everything in an art but gains nothing.

Introduction to Second Group of Hermes Fragments

The following excerpt is a prose paraphrase made of a didactic poem (which still survives) dealing with the extensive subject of medical astrology, It is probably represents some of the earliest surviving thinking done on this topic in the Western tradition. The first part of the translated text cites much later material, but we have also included it here for the sake of completeness and contrast.

Note the integration of fast and slow lunar motion (the concept of adding and subtracting in numbers, which we think we have understood for the first time) with the other astrologically relevant characteristics of lunar motion. There is also a conspicuous use of the lunar nodes and some clarity as to their connection with the astrological concept of the Moon's being "in bonds."

[1] The place of access.

[2] *phrontistēs apo klopēs*. This is a guess from context.

Another Examination of Taking to One's Bed
[CCAG 1; 122-1241

Let the *Hōroskopos* be the doctor, the Midheaven the sick one, the Descendant the disease, the subterraneous pivot the therapy. If then a malefic should mark the hour, the doctor will be of no help to the sick one, but the sick one will be harmed by him. But if a benefic should mark the hour, the doctor will benefit the sick one, or the illness will automatically grow milder without the doctor. If a malefic should mark the hour, but a benefic should be in the subterraneous pivot, it indicates that the first doctor—even if he should be knowledgeable—will not help the sick one at all, but some other doctor coming later will help him. And when it sees the subterraneous pivot, examine whether the star following it should be in its own throne or not. For if it should be in its own trigon or house, the doctor will be native and not foreign; but if it should be in the places of others, the doctor will be foreign.

Dorotheus also says that figures such as the seventh and ninth days of the crises are dangerous. For if, he says, the total days from the nativity of the sick one to the time of taking to his bed divided by 7 should leave off at 7, or divided by 9 should leave off at 9, there will be a crisis[1] with respect to that genesis, for which, if he should commence to be sick, he will be dangerously sick, The same writer says that we should also consider the following. Taking the number of the interval of the *zōidia* themselves from the Sun at the nativity to the Moon at the nativity; also taking into the reckoning the very *zōidia* in which the lights are found at the beginning, and having, then, as has been said, such a quantity of [these] *zōidion*. Also, take the days from the beginning of the nativity up to the time of taking to one's bed, and dividing these by the quantity of the *zōidia*, as has been said; and if this number should equal the multitude of days, the one who has taken to his bed will be dangerously sick.

But he also speaks in a different way. Consider the Moon at the time of taking to one's bed. If it should chance to be either in the 4th place of the nativity, or in the 6th place, or in the 8th, or the Moon itself was there at the time of fixing,[2] these also suggest that the illness if dangerous, And it is necessary to examine, he says, two Suns: the one

[1] *klimaktēr*

[2] That is, the Moon was in one of these place in the nativity.

of the fixing and the one of the transit, and furthermore the transiting Moon of the taking to one's bed. And if the Moon should apply to one of the Suns before squaring itself, it indicates that the disease is a mild one. But if it should square itself before applying to one of the Suns, the signification is base.

Julian[1] adds the following considerations, Those who are sick will die, he says, in those [figures] in which the lights are afflicted in the eclipsing places, or for which Kronos and Ares in the eclipsing places have testified to the lights, and are especially pestilential for those who are sick with a disease. The same things happen for those who are at war and those who are sailing, for they are destroyed by the mob. And even if the inception of a hurricane or fire or cataclysm or harsh winter should occur with such a figure, it signifies general destruction, And if a comet or meteor or some such thing should appear [. . .].[2] And when Kronos and Ares are stationing in the tropical *zōidia* while having a relationship to the inception, they will irrevocably produce something bad, and especially if the disease pertains to Kronos or Ares. And it is necessary to attend to the fact that Ares will not save when one is letting blood. For this often happens whenever it should be witnessed by Zeus or Aphrodite, having the power of a benefic.

Furthermore, one must speak about the same things from the *Iatromathematical Matters*[3] of Hermes and Petosiris and from the collections of Protagoras.[4] And these say that it is necessary to take the inceptions for taking to one's bed from the Moon and from its associations[5] with the stars and the Sun. One must above all attend to such inceptions in order that, if the circumstances of the childbirth should be deficient or unknown, the procedures of prognostication may

---

[1] Julian of Laodicaea, circa 500 C.E. See the second passage relating to Petosiris below.

[2] Lacuna in text.

[3] That is, astrology applied to medicine.

[4] Probably Protagoras of Nicaea of uncertain date, though some have speculated that he was a librarian at Alexandria in the time of Antiochus the Great (a Seleucid who reigned from 223-187 B.C.E.). A katarchic piece by him on runaways is summarized by Hephaistio in Book III, chapter 37.

[5] *koinōnia*. I do not think that this is being used as a technical term here, although it is similar to the term communion *methochē* (*cf.* chapter 30 of Antiochus),

successfully go forward by means of the motions and figurations of the stars going on at the time. We will look out, then, for the strong phases of the Moon, They are these: conjunction, 1st half-moon, whole moon, 2nd half, and furthermore the nodes.[1] He will attend to its numbers in longitude and latitude, and whether it subtracts or adds[2] to these numbers. And one must see that the ruler of this phase not have a superior position to it, or be diametrical to it, for it makes the diseases be diverse in their changes. And one must watch carefully the squares of the lights to each other or squares of the nodes, for the activity of these is strong, and taking to one's bed is dangerous because of these; but harmonious figures, the triangular and hexagonal ones, are not dangerous.

And the associations of the rays with Kronos increase chills and indigestion and frost and phlegm; with Zeus, it establishes the beginning of the disease from surfeit or from the liver or joints or feet; and if Ares should look on the Moon, from bile or fever or by reason of quadrupeds or from a blow; and if Aphrodite, from the lungs or spleen or sleeplessness or strong drink; if Hermes, it provides suffering from gall or dysentery or ear-ache or uvula or teeth or tonsils; and if the Sun, a cause of heart disease, and sometimes it also furnishes the onset of a disease from being unwashed or burning beat.

The remedies that are procured are to be suitable in accordance with the nature of the *zōidia* in which the Moon is grasped for joint-

---

[1] *sundesmos*. This seems to be referring to the 'bond' as an aspect. *Cf.* chapter 35 of Paulus.

[2] The expression "subtracts or adds to these numbers" might suggest that we are talking about retrogradation versus direct motion, but since the Moon cannot go retrograde in longitude we might infer that it refers to decelerated versus accelerated motion of the moon, or at least slower versus faster motion, There seems to be a great deal of confusion regarding these expressions in later literature. In an attempt to resolve this difficulty in the present context, we suggest that motion adding in number may refer to motion in excess of the mean notion of the Moon—that is, *fast in motion*; whereas motion subtractive in motion refers to the opposite case—that is , *slow in motion*. This distinction would also naturally be suggested by the epicyclic hypothesis, in which the planet moves on a circle that revolves with uniform motion, and the variations in motion are caused by movement around an epicycle carried on this basic circle.

sensation.[1] It is suitable for phlegm purgatives in Aries, Leo, Sagittarius; purifications and vomiting in Cancer, Scorpio, and Pisces; diuretics and cucumbers in Gemini, Libra, Aquarius. One must make use of blood-letting in Aries, Taurus, Sagittarius, walks in Pisces, exercise[2] in Gemini, passive exercise[3] in Sagittarius, aromatics in Taurus, phlegm purgatives in Capricorn.

It is also necessary to accept nourishment in accordance with the sympathy of the stars. It is sympathetic for vegetables with Kronos, chickens with Hermes, flesh with Ares, aromatics and fruits and poultices and gruel with Aphrodite, doses of wine or of cold [drink] or antidotes with Zeus; and when the Sun is testifying, one must make use of vomiting and fasting or changes of place or alterations in one's way of life or bathing or drawing off of moisture.

The notable hours of taking to one's bed are to be carefully observed: by day, the 1st, and, 3rd, 4th, 5th, 6th, 7th, and 12th; by night, 1st, and, 6th, 8th.[4]

When the Moon is increasing in numbers at the first half moon, and when it is escaping the node in which it was found around the whole moon, it brings an end to the one afflicted. But if it should likewise be moving in the first half moon according to the subtraction of numbers along with escaping the bond, it restores the conditions of health.

When the Moon is configured with Ares and the Sun while moving its fastest, it augments disease, and brings on danger at the square or [. . .][5] figure, When so configured with Kronos, it renders diseases harmless; but if it should be configured with Kronos while it is subtracting in numbers, it surrounds one with dangerous diseases. When so configured with Ares and the Sun while subtracting in numbers or in light, it again introduces health at the square. Diseases that commence in the eclipse of the Sun and Moon tend to be exceedingly severe and hard to prevent, The days that can be made use of will be

---

[1] *sunaisthēsis*. The idea seems to be that the physical effects of the *zōidion* are sensed or experienced) along with those of the Moon.

[2] *gumnasion*. Gymnastic-type exercise.

[3] *aiōthra*. Passive exercise such as swinging.

[4] The "notable hours" referred to here could either be hours in which ideally one should take to one's bed, or could also be hours after taking to one's bed that one should note for potential crises. [RH]

[5] Lacuna in text.

harmless with benefics, but dangerous with malefics, and especially whenever one should take to his bed at a conjunction or whole moon; for those who are dying are for the most part destroyed in an evil manner. The risings of Sirius and Orion and the other common stars will be conducive, the settings not. When Taurus, Virgo, Capricorn, or Pisces is marking the hour and the Moon is also in them, it is not fitting to operate as we have also said in the *Anticipations*;[1] for a rupture will ensue. The twelfth-parts[2] of the malefics and the Moon, when they turn out to be at these same [*zōidia*], signify that taking to one's bed will be miserable and destructive; but twelfth-parts of the benefics are significant of health. The Moon, when descending from the node and closely meeting with a malefic always brings about violent death.

He gives only an adequate explanation here from what the ancients have said about taking to one's bed; for from these things one can find those [authorities] who are on target and if anything received [from the tradition] is omitted owing to the length of the compilation.

A Numerical Method for Giving a Prognosis for the One Who Is Sick—Whether He Will Live in Health, or in Danger, or Die [CCAG 1;128]

To elaborate, let the division of days as illustrated for men by Hermes be set out first; the methods discovered by Petosiris and Pythagoras will follow this. Hermes Trismegistus, then, advised counting from the rising of Sirius (which is the 25th of Epiphi at Alexandria) up to the day of taking to one's bed, and dividing the total number by 36. See in what row the left over days fall in the appended[3] canon and take the letter lying next to this to know what is sought;[4] for 7 indicates life, 10 danger, 9 death.

---

[1] *phthasas*, from *phtanō?* This appears to be a book title.

[2] We cannot tell for certain whether this is a sign or a *dōdekatēmorion*, but it appears to be the latter. [RH]

[3] Unfortunately, this canon does not seem to be in the manuscript.

[4] Using the secondary manuscript to supply this last clause.

3. The Relationship Between Hermes and Nechepso/Petosiris

Introduction

There was evidently a real Egyptian king named Nechepso, who was a member of the 26th dynasty (663-525 B.C.E.). History also records an Egyptian priest named Petosiris from the 4th century B.C.E. There was an important astrological work written in Greek (or translated into Greek) around the 2nd century B.C.E., which purported to be written by an Egyptian priest named Petosiris and addressed to a king named Nechepso. As the following two quotations attest, this work was an explanation and exposition of Hermetic writings.

We see in the following quotations that the Egyptian astrological lineage passed from Hermes to Nechepso/Petosiris.

From a Papyrus Fragment
[CCAG 8, 4; 95]

Seven gods. By examining in many books how it was handed down to us by the wise ancients, that is, by the Chaldeans, and how Petosiris and especially the king Nechepso also [handed it down], just as they also based[1] themselves on our lord Hermes together with Asclepius, who is of Imouthos, son of Hephestos—in accordance with the time given me for the first year of the lord Antoninus Caesar.

Compare this with the following passage from Firmicus Maternus [IV pref. 5].

For everything which Aesculapio, Mercurius,[2] [Hanubio] have handed down, which Petosiris and Nechepso have explicated,[3] and which Abram, Orfeus and Critodemus have made known[4] . . .

---

[1] The operative word here is *sunidrusan*, which would mean they 'set down,' 'establish,' 'found,' 'dedicate,' etc. This is a bit troublesome since it is in the active voice, and we would more normally expect a middle construction here such as *sunidrusanto*.

[2] That is, Hermes.

[3] *explico*.

[4] *edo*.

4. Nechepso and Petosiris

Introduction

A fair number of fragments survive from the textbook of Nechepso/Petosiris as quotations from later writers. In Book I of Hephaistio there is a lengthy extract that concerns the detailed delineation of eclipses. Valens makes frequent reference to methods found in Nechepso/Petosiris, and often quotes it. And there are other fragments scattered throughout the ancient literature. From Valens we also learn that there was controversy over the interpretation of numerous passages in that work. He regularly refers to the methods and concepts found therein as "enigmatical." In fact, many of the variations in the later tradition may be due to misunderstandings of this canonical *written* text. The following short excerpt shows that there was difference of opinion over very basic issues even in the time of Nechepso/Petosiris.

A Surprising Point from Petosiris Concerning Harmonious Squares [CCAG 6; 62]

Everyone supposes that the triangular sides are harmonious throughout our [lives] and the cause of good things, but they are in error. For, the squares have the strongest activity whether they should be indicative of good things or base. And the triangle often makes neither a good [figure] that is well-fitted,[1] nor a bad one. Again, of the squares the ones on the right are more active than those on the left. And in the diameters malefics are difficult, but diametrical benefics are never bad, neither with each other nor with the lights. And Kronos and Ares are exceedingly malefic in this figure if they are able to act[2] while stationing.[3]

---

[1] *epararisk\u014d*. Implicit in this word is the thought that the figure is often weak because it is badly joined, thus unharmonious.

[2] That is, if these malefics have a zodiacal or place positioning in which they may be active.

[3] It is a modern view stated quite often that not all squares and oppositions are bad or difficult, and that not all trines and sextiles are good, also that trines may be quite weak. Here is yet another example of the ancients having a similar viewpoint. In the Middle Ages specific rules were given for telling when these apparent reversals were likely to take place. [RH]

On Inceptions
Quoted by Julian of Laodicaea
[CCAG 1; 138]

The divine Petosiris speaks as follows when discussing inceptions: Examine the Sun and the Moon and the rulers of both, and the *Hōroskopos* and the Midheaven, and examine upon which of the said places[1] the Moon and its ruler stand. If the ruler of the Moon should be in a decline while the Moon itself is upon a pivot, the matter will be brilliant in the first [period], but it will not have an ending similarly bright. For, the beginnings of everything are taken from the Moon, the endings from its ruler. And if the Moon should be in a decline while its ruler is upon a pivot, the matter will have beginnings which are troublesome and tardy, but endings which go well and are steady. When the Moon and its ruler are upon pivots, they indicate that the matter will go well from beginning to end. If they should chance to be in declines, the opposite. When the ruler of the Moon happens to be in the post-descensions, he says that the matter will be long delayed, but it will come to completion. Also examine the separations and applications of the Moon; for when separating from a benefic, the matter does not go well except for a slave who is considering running away.[2] But when applying to a benefic, it indicates that the outcome of the matter will be good; to a malefic, base. Also, it is necessary to examine the future from the applications, the present or the past from the separations.[3] Examine the Lot of Fortune as well. If it is testified to by benefics, it indicates that the ending will be good; if by malefics, bad.

A Third Nechepso/Petosiris entry

In the first book of Hephaistio's *Apotelesmatics* (chapter 21), there is a long and detailed excerpt on eclipse delineation attributed to "the ancient Egyptians." This excerpt concludes with the following sentences: "And they observed that the eclipses of the Moon and the Sun that take place in the same month at the diametrical opposition are productive by means of a commixture of the

---

[1] Evidently a reference to a foregoing discussion of the twelve places.

[2] Because the benefic energy is passing away. [RH]

[3] Here we see that this doctrine comes from the oldest astrological traditions, those attributed to the Egyptians. [RH]

aforementioned effects of each eclipse. And in order that we should not make these comments too long, let this be said so that the intelligent can decide for themselves." Thus, the piece from which Hephaistio was quoting apparently went on with some more details which he omits. A manuscript in the *CCAG* preserves the entire excerpt quoted by Hephaistio. Although there are significant stylistic differences between the version of Hephaistio and the one in the manuscript, the information is more or less the same. However, the manuscript version also preserves material corresponding to the omitted material alluded to at the end of the Hephaistio version. That new material is what is here translated.

On Eclipses of the Sun and Moon
[CCAG 7; 147-150]

If in the same month the sun undergoes eclipse in Pisces, the Moon in Virgo undergoes eclipse prior to it after setting,[1] but the sun after rising, the one who leads the Asians will be depressed by barbarian nations; he will bear tribute of much money and many will again be taken prisoner from the cities.

If the Moon undergoes eclipse in the Claws[2] when the Sun undergoes eclipse in Aries in the same month, there will be grief in Egypt and Asia, and mutual slaughter, and he who is powerful will wrong the weaker; the army will be in disorder, and there will be much blood.

If the Moon undergoes eclipse in Scorpio and the Sun in Taurus, the masses will be in disorder and they will plunder the common property, and they will lay their hands upon sacred places.

If the Moon undergoes eclipse in Sagittarius and the Sun in Gemini, many and oppressive masters will be set over those in Cilicia and Italy and Libya.

If the Moon undergoes eclipse in Capricorn and the Sun in Cancer, there will be war and conflict with those living in the north and south, and they will be carried[3] on their way through the blood of others.

---

[1] *apo dusmōn*. Presumably the setting of the Sun. This qualification, and "after rising" for the Sun, would seem to be there to insure that the respective eclipses are above the horizon and hence visible from the same location in the same month.

[2] Libra. [RH]

[3] *poreuō*.

If the Moon undergoes eclipse in Aquarius and the Sun in Leo, there will be inroads of barbarians in Cappadocia, Phrygia, Macedonia; in Egypt a notable man will perish, and the masses will depend upon each other,[1] and there will be a few calamities.[2]

If the Moon undergoes eclipse in Pisces and the Sun in Virgo in the same month, great fears will come to those in Bithynia and Elymais; and many people will be brought over to another land and some will flee to a foreign people.

If the Moon undergoes eclipse in Aries and the Sun in the Claws, a large crowd will assemble in the land of Egypt; Libya will be brought to naught, and there will be much out of place in Cilicia from robbers and the suffering of friends, and there will be death of notable men.

If the Moon undergoes eclipse in Taurus and the Sun in Scorpio, the condition will be savage in Libya.

If the Moon undergoes eclipse in Gemini and the Sun in Sagittarius, the Hellenes will make war against each other, and there will be a much wintry weather on land and sea.

If the Moon undergoes eclipse in Cancer and the Sun in Capricorn, the ambidextrous ones[3] from the west will [overpower] those living beyond the east, and there will be an awakening of the people in Syria.

If the Moon undergoes eclipse in Leo and the Sun in Aquarius, the worse ones in Egypt will surround the better, and after notable places have been laid waste, they will be transfigured.

If the eclipse of the Sun and the Moon in whatever *zōidion* should come from the first to the third hours at night or during the day, the effects will be in Syria and Egypt; from the fourth hour to the sixth, in Media, Elymais, Cyprus, and Asia; from the sixth hour to the eight, in Rhodes and Sicily and those of same latitude;[4] from the ninth to the tenth, the effects will happen in the twilight zones where time is lacking.

Other matters. If the eclipse of the Sun or Moon should happen from the first to the third hours of the night or day, it will be necessary to expect the effects after four months; if from the fourth, fifth, or sixth hours, the signs will be after 8 months; and from the 7th to the 9th,

---

1 *ochloi ep' allēlous hēxousi.*

2 *ptōma.*

3 *peridexios.* This may simply mean 'the very expert ones'.

4 *isometros.*

after 9 months; from the 10 to the 12 hours, after 12 months.

5. Erimarabos, Phoredas, Ōdapsos

Introduction

This short summary of the work of three otherwise unknown astrologers of early times shows the importance with which the cycles of Jupiter and Saturn were held, but also the disagreements over the basic delineations.

[CCAG 8, 3; 91-92]

That even though Erimarabos,[1] whom the Egyptians hold to be the discoverer of astronomy, and Phorēdas[2] the Indian treat of the same hypothesis, they have not agreed with each other in everything on the very same matters, either because the difference in country yields effects which are different, or because the observations of the art proceed by conjectures and therefore there is no accord among them all, exactitude being neither found nor passed down.[3] And each of them treats of what results when Zeus is present in each of the 12 *zōidia*; for example, what will be the effects, and for what, when it is present in Sagittarius; and again what kind of effects, and for what, when it is in Capricorn; and so on up to Scorpio.[4]

---

[1] Since Hermes is generally regarded as the inventor of astrology amongst the Egyptians, the text editor cites an attempt to read this name as a corruption for "Hermanubis", or a conflation of "Hermes" and "Anubus" (another of the Egyptian saints).

[2] Absolutely nothing else is known of this writer. To my knowledge, he is the only Indian mentioned in the context of early Hellenistic astrology.

[3] A surprising amount of skepticism from an ancient astrological source! [RH]

[4] There are several such treatises found in the CCAG. The Jupiter cycle referred to is called the *dōdekataetē* (or twelve-year) cycle, and its study was evidently pioneered by the Chaldeans. The treatises in the CCAG are almost exclusively devoted to the meteorological and environmental effects of this cycle. [Additional by RH] This might very well be the source of the doctrine of profections wherein a sign is taken for each year of life. Profections could be an idealization of the Jupiter cycle. The method of signs in the Chinese

Hustapsis[1] Ōdapsos, being called a priest, compiled cosmic effects,[2] and he addresses his booklet to him to whom it refers, in which he treats of what it signifies when Kronos occupies each of the twelve *zōidia* both by itself and with the other four of the planets,[3] or when it is mixed with one or more planets and co-regarded along with them, and not simply according to the whole *zōidion*, but also according to each of its parts and members when its occupancy is closely examined. And he also says what kind of country is dependent on which of the *zōidia*,[4] and he characterizes the kinds of effects from the peculiarities of the parts of each *zōidion*. He is, then, proclaiming things similar to the others, but I have not yet made a test by experience or found with arguments if he goes astray on the undertaking like the others.

6. Zoroaster

Introduction

Zoroaster (also called Zarathustra) is the name of the prophet and sage of the ancient Persians, who supposedly lived in the 5th or 6th century B.C.E. Among the surviving fragments attributed to Zoroaster or early Zoroastrians are a few dealing with astrology. The next excerpt, which derives from Gregory of Nicaea, is remarkable for a number of reasons. There is the articulation of domicile rulership, the decans, and possibly the bounds. There is also the very explicit connection between astrology and polytheism. Modern astrologers may also find in the invocation of Poseidon (Neptune) and Pluto as co-rulers with Zeus and Ares respectively a deep confirmation of the inner consistency of the symbolic reasoning tying together the planetary gods and the signs.

---

calendar also comes to mind. See the **Historical Introduction** to this volume, page vii.

[1] Although some have taken this to be another astrologer besides Ōdapsos, the general syntax of the sentence would indicate that it is rather some kind of priestly title.

[2] This probably means that his book dealt with the general effects of Kronos according to zodiacal position, and these would be primarily weather and environmental effects.

[3] That is, the starry planets. [RH]

[4] Valens cites Ōdapsos in Book I of the *Anthology* on this very matter.

About the Zoroastrians
[CCAG 8, 3; 120-122]

We must tell what they say about the *zōion*-bearing[1] circle. Zarathustra, then, who was a barbarian, was the first to make an examination of this; and after him Zamēs and Damoitos, his children; then Oroiēsos, a child of Damoitas; then after these Ostanes. They divided the zodiacal circle into houses, gods, co-dwellers, and different airs.[2] They supposed that there were seven gods (I mean the Sun and Moon and the five planets), thereupon also giving an account of the seven-stringed lyre.[3] They say, then, that there is an eternal god, highest of all, from whom they maintain that all the others exist—the Titans, Daimons, beings born of the earth,[4] immortals,[5] heroes, divine likenesses, and spirit-like beings[6] ruling over men. They say that there were seven overseers,[7] through whom the effects[8] happen: Ares, Aphrodite, Demeter, Dionysius, Athena, Hephaistus, Artemis;[9] and some also add Asclepius as the one who succors the ill. Others use the name 'zones'[10] for the seven,

---

[1] Used as a synonym for the zodiacal circle. *Cf.* chapter 3 of Paulus.

[2] *aēr*. This word seems to be used here in the same way in which we say that someone had an "air" of royalty about him—that is, a certain "aura" (a word which is also cognate to the Greek word). To my knowledge, it is nowhere else used in connection with the decans. The main tradition uses the term 'face' for the shaping done to the *planets* in the decans. Perhaps 'air' is the proper term for influence done to the *zōidia* themselves.

[3] Gregory of Nicaea, who is the source of this discussion, also studied Ptolemy's *Harmonikē*, which ends with propositions that involve the harmonies inherent in the ratios of the various motions of the planets. It was Ptolemy's work that inspired Kepler's *Harmonice Mundi*.

[4] *gēgenos*.

[5] *kourētes*. Literally, 'young men.'

[6] *daimonia*.

[7] *ephoros*.

[8] *apotelesmatika*. That is, the astrological effects.

[9] The reader should note that this is not the same list of seven from which the planetary gods come. However, that list follows shortly in the text. [RH]

[10] *zōna*. The name for the twelve celestial regions of the zodiac has evidently been transferred to the beings that are "engirded" with them—that is, the planets that rule on behalf of the different *zōidia*. *Cf.* the concept of 'like-engirding' in chapter 12 of Paulus.

enumerating them thus: Kronos, Zeus, the Sun, Ares, Aphrodite, Hermes, the Moon. And concerning zodiacal habitation, they say that it is divided into six houses in the following fashion: the houses of Kronos are Capricorn and Aquarius; of Zeus, Sagittarius and Pisces; of Ares, Scorpio and Aries; of Aphrodite, Libra and Taurus; of Hermes, Virgo and Gemini; of the Sun, Leo and Cancer.[1] The coinhabitants of these: Apollo with the Sun; Muse with Hermes; Anteros with Aphrodite; Atē[2] with Ares; Hera with Zeus; Rhea with Kronos. These are the coinhabitants for the six *zōidia* Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn. And next, Poseidon is the coinhabitant with Zeus; Pluto with Ares; Imeros[3] with Aphrodite; [Kronos] with Artemis; [Nephelē][4] with Hermes; [there is no house of the Moon, but by sympathy, Leo and Cancer being the houses of the Sun, the Moon is coinhabitant of Cancer].[5] And these are the coinhabitants for the other six *zōidia,* Pisces, Aries, Taurus, Cancer, Gemini, Aquarius.

Of the *zōidia* divided into 36 airs of gods, they say the names are thus: Aidōneus, Persephonē, Erōs, Charis, Hōrai, Litai, Tēthus, Kubelē, Praxidikē, Nikē, Hēraklēs, Hecatē, Hēphaistos, Isis, Sarapis, Themis, Moirai, Hestia, Erinus, Kairos, Nemesis, Numphai, Lētō, Kairos, Loimos, Korē, Anangkē, Asklēpios, Hugieia, Tolma, Dikē, Phobos, Osiris, Ōkeanos, Dolos, Elpis.[6] They say that there are sixty gods different from these, and that the limitless[7] motion of the *zōion*-bearing

---

[1] Notice that the Sun gets both Cancer and Leo. However, just below this the Moon is associated with the Sun in Cancer. There are many ways in which much of later astrology treats Cancer and Leo as a pair like Aquarius and Capricorn. [RH]

[2] Goddess of mischief and rash action.

[3] God of desire.

[4] The Greek word for a cloud mass.

[5] Corrupt text here. I have restored it somewhat according to context.

[6] From some specific assignments of these same gods to several decans as found in the Stobaeus fragments, we can infer that the present list of 36 begins with the first decan of Aries and continues in the order of the *zōidia*.

[7] *apeiros*. The number 60 immediately suggests the 60 bounds, which are also subdivisions of the zodiac. There may also be an implied connection between the limitless and apparently indeterminate motion of the planets as caused by these deities and the bounding or limiting influence of these sixty subdivisions, *horia*, of the zodiac. Perhaps the bounds were considered to be dignities of the planets because in them the indeterminate and erratic tendencies

circle and the planets is from them. The divine Gregory, in briefly refuting the opinions concerning these matters (for the astrological effects are imagined to result from these since they are wandering an inescapable path), says that "[floating] stars are the opposites of [fixed] stars."[1]

Concerning the Presentation of a Letter, from the Writings of Zoroaster
[CCAG 2; 192-195]

If a letter should be sent to you, and you want to know the intention of the ones who have written it, whether it is treacherous or not, and whether just or unjust, or good or knavish; and if you should want to know the same things when the one dispatched should carry a message for you, you may thus know what is hidden. Fix the pivots and the occupancies of the stars as if for a nativity. And if Kronos should be marking the hour or culminating at the hour you received the letter, the message is exceedingly bad. And if the Moon should go to meet [it] or should square, the struggle is double and more severe. If Kronos should be stationing while it marks the hour or culminates, it contains a terrible message of constraints of some sort. And if Hermes should also be co-present, he will further confirm everything for the worse. And the letter has been written by a knavish man. The one who sent it and the one who wrote it are your enemies and opponents; and his manuscript is the most hostile to you of all. If Zeus should be present with Kronos, the things written are mixed, good in some places and base in others; yet bad will not prevail. And the letter is from a superior man, one who hates knaves, just. If Aphrodite should be co-present with Kronos, the things written are indifferently of good and base, and the letter has been written with the knowledge of a woman. And the manner of the one

---

of the planets were thought to be curbed.

[1] The contrast here is between two different words for star in Greek: *astēr* and *astron*. *Cf.* Excerpt VI, *Corpus Hermeticum*, toward the end, where the same distinction is made, and the *zōidia* are called *astra*, as being set or fixed upon the celestial circle, whereas *asteres* float in the ether. Earlier in the same chapter, this latter property is attributed to the *Liturgi*, which are beings that are subject to the decans and do their bidding. These are probably the *amorphata,* that is the stars that are not assigned to any constellation.

who has written it is a mixture of knavery and honesty, more inclining toward the good.

If Ares should be marking the hour or culminating or should [arise] at the setting of the Sun, the letter contains a great plot; and the one bearing the letter is a conspirator of the plot and one who intends harsh things. If Ares should chance to be stationing while it marks the hour or culminates, it contains the greatest struggle and some destruction of superiors. And it has been written by a knavish man, keen-spirited, hot, irreverent. If Zeus should be co-present, the things written are indifferent. If Aphrodite, the contents are indifferent, but it is written by a woman or eunuch. If the Moon should be co-present with Hermes, let the same things be supposed as for Kronos. If Ares is co-present with Kronos, and if the star is not stationing, the letter contains fraud, stealing, treachery, over-elaboration, falsehood; and the one who has written it is a partner or a manager of affairs or one who has a successful trade. If it should be stationing, that which is being intended is worse and more treacherous and more contentious. If the Moon should be co-present, it will produce worse, just as has also been said for Kronos; and the messenger is an accomplice in the evil, or he tampered with the seal or the letter along the way.

If Hermes should be marking the hour or culminating, it contains great good for livelihood and security, both of the things present and of those that have been, and everything is good. And he who has written the letter, if Zeus should be co-present, is a man superior in reputation and just. If Aphrodite, one who has lately entered into the matter is a youth, cheerful, playful, and good; and the bearer of the letter is just, with good intentions.

If Zeus should be marking the hour or culminating, it contains great good and truthfulness and glad thoughts over past, present and future matters; and it was sent by a great and truthful leader. He who wrote it is reputable and your friend. If it should be marking the hour along with the Moon, the indicated goods are augmented. If Zeus should be stationing, the good is doubled. If Hermes should also be co-present, it will augment the indicated goods, and it provides for one's profit and surplus. And it has been written with the knowledge of two men, one of whom is just and good, the other just but crafty, while the one sending the letter is considerate toward you by intention. But if Kronos or Ares should be co-present with it, you should suppose the contents to be indifferent, partly good and partly base.

If Aphrodite should be marking the hour or culminating, the letter

contains cheerful and glad news. And if it is marking the hour in a masculine *zōidion*, it has been written by a good woman who is well-disposed toward you. If Aphrodite is stationing, the good tidings will be double. If the Moon or Hermes should be co-present, the good will be confirmed, and more so through Hermes; rather, it provides through Hermes distinctive and fine speech; And it has been written by a cheerful youth, but one who is close and dissembling with his thoughts, social, an embezzler, foresworn and false, and one who robs from you cleanly and unsuspectedly. But if Hermes should not be co-present, then it has been written by a common woman, and the bearer of the letter is just by nature and well-intentioned toward you. If Kronos or Ares should be co-present with Aphrodite, that which is written is indifferent, both fine and terrible; but the good things are dominant, lavish. And it has been written by a superior man with some eagerness [to appear] prolix and not to the point. [But if these should not be co-present],[1] the letter contains an accusation. And the manuscript is of someone exceedingly arrogant; however, he who is carrying it is also such a one.

If the Moon should itself mark the hour by itself while none of the planets is ascending or culminating under the earth, the letter contains an expectation of something and an ordinary message and concerns what has been done and what has been completed. The letter is a speech of some overseer or some private person or a partner and manager or kin. But if the Moon maintains a conjunction, the letter contains a summons; and he who delivers it is meddlesome and officious.

If neither the Moon nor any one of the 5 stars should be marking the hour or culminating, that which is signified by each *zōidion* contains what is signified by the 7 stars. When Aries is marking the hour or culminating, it makes what is written commanding. When Taurus is marking the hour or culminating, things disturbing and likely to enrage. Gemini, gentle and austere and more, which will also be effected. Cancer gives indications of things standing in the way. Leo, that it is from superiors and harshness. Virgo indicates mysterious things, which will also be effected. Libra, from superiors, but more violence. When Scorpio is marking the hour or culminating, it indicates a message and expectation of something good, which will be effected. Sagittarius, something commanding and austere, which will also be effected. When

[1] Small lacuna in the text, which I have tried to restore from the context.

Capricorn is, it indicates cheerful things, but nothing true. When Aquarius is, it contains something advantageous, which will also be brought to completion. When Pisces is, it indicates a summons and plot.

Concerning When the Expected War or Some Evil Thing Will Happen, from Zoroaster, according to Praxidikos. [CCAG 5, 3; 87]

Examine Ares, and if you should find him to be entering into one of the pivots, say that the war is present. And if Ares should be in the post-ascensions of the pivots, the war will be after [. . .][1] days, within a month. But if Ares should be in the declines, this war has come about, and the expectation is bad. If you should be asked concerning a war that is about to be, count the degrees between Hermes and Ares, and depart from Ares. Whenever, then, Ares should arrive at it,[2] the war will begin at that time. In military inceptions, the benefics signify the ending of the war when they come to squares on the left.

7. Pythagoras the Philosopher

Introduction

Pythagoras is the eponymous author of the following pieces, which are found in the midst of some general astrological material which could not possibly be due to him, since it assumes the Aristotelian elements and is otherwise quite typical of Hellenistic astrology both in language and treatment. This material is immediately followed in the manuscripts by other material connected with numerology, some of which is also attributed to Pythagoras. (We will be translating this at a later date.)

Although it may be hard to take these attributions seriously, given Pythagoras' early date, there are nonetheless a few interesting and atypical features about the following astrological characterizations. First of all, both the

---

[1] The number of days is missing in the text.

[2] At the place where the counting leaves off? [Additional by RH] Here we have an instance of a procedure such as found in the astrology of the modern Hamburg school. In their system such a point would be point = ♂ + ♂ - ☿, or the point which with Mercury makes a midpoint at Mars. Techniques very much like this abound in the Hamburg school.

section on planets and the one of *zōidia* use a very extensive vocabulary full of subtleties and overtones, and this is more characteristic of earlier Greek writing.

Secondly, both sections are presented as means of ascertaining what planet or *zōidion* a given person "has" through observation of his appearance and what he does. They are thus in a divinatory context rather than being typical delineations of celestial effects.

Thirdly, even though the planetary descriptions are fairly standard, in all the surviving Greek astrological literature, there is nothing comparable to the extensive characterizations of the *zōidia* found in the second section. Nearly all the astrologers assign geographical rulerships to the *zōidia*, but hardly any give natal delineations. Paulus does not delineate the *zōidia* at all; nor does Hephaistio. Ptolemy assigns only very general properties of cardinal, fixed & mutable and masculine & feminine to the *zōidia*, as well as some general characteristics such as aquatic, human-shaped, etc, associated with the constellations, but no specific natal delineations. The treatise on the *zōidia* attributed to Teucer (discussed elsewhere in this booklet) gives a single phrase primarily characterizing physical appearance when the *zōidion* is rising or contains the Moon, and then what the native does and what his character is like gets treated in the context of the decans. Dorotheus treats of the physical appearances of thieves on the basis of the *zōidia*, but this is in the context of katarche, and we know that the natures of the *zōidia* were instrumental in all katarchic astrology going back to Hermes. Firmicus Maternus gives predictions about the subsequent life of the native when a given *zōidion* in ascending. Valens gives some delineation material, both physical, characterological, and professional, but he implies that these may be due to the nature of the ruling planet, not simply the *zōidion* itself. So if this treatise is fairly old and is not the product of later confusions over the respective roles of the planets and the *zōidia*, it is a very important document.

Reckoning[1] of Pythagoras the Philosopher Concerning the Infant Being Born, and Concerning a Similar Examination of the Seven Wandering Planets in Order That You May Know by Study in Regard to What Sort of Star Each Was Born. [CCAG 11, 2; 124-125]

Kronos signifies such men: dark-skinned, sullen, with patchy beard,[2] sunken eyes, grim, annoying, endowed with genius, liars, those with bad

---

[1] Refers to some of the numerological methods dealt with later in the manuscript.

[2] *spadopōgō.*

habits, thieves, rovers, those who are ill-intentioned, secretly cowardly, hypocritical, those with reverent appearance[1] or those who are solitary or clerical, and hateful in everything.

Zeus signifies such men: dignified, of good size, with wide brow, beneficent, those having hair in their nostrils, bald in the forehead, with large heads, truthful, giving good counsel, freedom-loving, those cooperating with all.

Ares signifies such men: of good size, resourceful, with large eyes, grim, those who have traumas to the body, bold, contemptible, warriors, suspicious, miserable, natural, adulterous, hard-drinkers, those who are turbulent in everything; and it signifies some who are under a belt or woolen mantle[2] or armed under expedition, often . . .[3] of slaves, for the study of the figure.

The *Sun* signifies men who are fine of figure, youthful, with manly eyes, those liable to premonitions, quick, truthful, those given to walking, proportionate in stature.

Aphrodite signifies men who are of short growth, full of worth, with olive complexion, small eyes, fortunate, great of soul, amorous, wealthy, gracious, those who are loved, especially by women, erotic, musical, those who have love marks on the body, or moles, or those *hupokagkellizontas*[4] on the body.

Hermes signifies men having spots in the eyes, those given to premonitions, quick of speech, sweet-tongued, liars, those who write well, thieves, gamblers, tavern-haunters, impostors, those speaking many tongues, powerful in the body, large, bankers, lawyers, those who take notes.[5]

---

[1] *eulaboschēma*.

[2] These seem to be idioms of some sort.

[3] Lacuna.

[4] *hupokagkelizō*. Unknown word.

[5] *notarios*. Not a classical Greek word, but probably a transliteration of Latin *notarius*.

The *Moon* signifies those with white skin, those having thick legs, wide bodies, those who are coarse, quite short, with beautiful eyes, a feminine countenance, truthful, who eat well,[1] well-proportioned, those who mind their own business, beautifully put together, accustomed to the fine, well-arranged in the whole body, those who associate with women, those who are accepted, those who are rough and quite boastful.

Concerning the Shapes and Signs[2] of the Twelve *zōidia*, How from the Study of Each One You May Learn What Kind of *Zōidion* You Have and Its Activity, from Pythagoras the Philosopher [CCAG, 11, 2; 135-138]

Those having a *zōidion* of *Aries*[3] are those who are somewhat long in the face, with drawn nostrils, *kataropoi*,[4] reddish, with wide forehead, bald in the forehead, those having thin lips, fierce, all-youthful,[5] black-eyed, with a far-ranging voice,[6] naturally ready with a gift, sloping from the shoulders, plump, natural, those who trade their patrimony, who are very hairy, who look toward the ground, who are shaggy, long in the face, heavy, base at heart, playful, of good courage, those who join in a fight. With respect to what they do, they are liable to become famous, manly, crude, reckless, military leaders, those who are rapacious and make their living from spoils; and they are changeable.

Those having a *zōidion* of *Taurus* are those with broad forehead, large nostrils, quite full in the face, with pointed chin, large eyes, a thick

---

[1] *euphagus*.

[2] *sēmeion*. This is not the modern astrological meaning of 'sign,.but the general Greek word for anything that is significant of something else.

[3] *Kriou hoi echontes zōidion eisi* ... This is the formula that is used for each of the *zōidia*. It may be playing on the ambiguity in the word *zōidion*, for it could read either "those having Aries as their *zōidion* (that is, as an important influence at birth)" or "those bearing an image of Aries (that is, the visible imprint of the *zōidion*)."

[4] Meaning unknown.

[5] *panōraios*.

[6] *phōnēn aneimenoi*, It is not clear whether this refers to a voice that carries well or a voice with a broad vocal range.

square neck, mean-spirited, delicate in constitution,[1] stupid, producing everything with violence, gluttonous, many who have fallen under servitude and are wandering in many lands; their nose is large and the nostrils open, broad brow (and they hold it outward);[2] they are strong, liars and plotters and those not being outdone in wickedness,[3] those having evil within, those having their hands spread out, fornicators, ill-intentioned,[4] those who have made an utter ruin of their manner of living, those possessing a visible greediness. With respect to what they do they also become famous, pleasure-loving, charming, priestly, skillful, prudent, wealthy, prolific.

Those having a *zōidion* of *Gemini* are red of face, with beautiful eyes, those who have agreeable eyes and large eyelids, with a good complexion, medium in stature,[5] delicate, white of body, those having broad chests separated from one each other, those who are bold in everything. With respect to what they do, they are temperate, well-educated, estimable, competent, skilled in words, sovereigns, orators, philosophers, writers, lovers of antiquities, those who make a living from giving and receiving.

Those having a *zōidion* of *Cancer* have these signs: large joints and thick bones, shaggy hair and back, large faces; they are also dark-skinned, with sunken eyes, wide heads, cheerful, prone toward amorous matters, those who are mindful, treacherous, ice-cold,[6] malicious, desirous of gain, money-lenders, those who achieve the standards and those who are more human in things, great of face, those who have crooked teeth, square, those who have their lower half greater than their upper, and even if they should have a large face, it is at any rate a round one; they have white-colored skin, red haired. With respect to what they do, they are estimable, wealthy, prolific, noble, changeable, hucksters, retailers, gardeners, those who cultivate plants.

---

[1] *leptoi tēi phusei*. Perhaps 'meagre of mind' or 'weak of character'.

[2] Perhaps this means the brow is convex rather than concave.

[3] *tēi kakiai apthastoi*.

[4] *kakognōmōn*. Perhaps 'lacking in judgment'.

[5] *mesoi tēi hēlikiai*.

[6] *sterropsuchos*.

Those having *zōidion* of *Leo* are glaring,[1] red-haired, those who calculate, well-formed, fine, bold and rugged and sluggish, silent with intent . . .,[2] those who have their upper half greater than their lower, those who have small ears, those who flush with color, with large gullets, thin-set teeth, smooth of body, fine legs and fine feet, violent by nature, irascible, daring, such as are like a lion; broad-chested, narrow-browed, with small capacity for thought. With respect to what they do, they are domineering, those in power, estimable, wealthy.

Those having a *zōidion* of *Virgo* are proportionate in stature and those holding their entire body straight, with round and beautiful eyes, drawn nostrils, those having sufficient lips, thick chins, those who are deep, useful, pure, those who adorn their bodies, fine of figure, with beautiful hair and bright eyes. With respect to what they do, they are temperate, those who have worth in a marriage,[3] well-educated, writers, physicians, business expediters, those who make their living by giving and receiving; and they are also those who are fond of husbandry, and fond of solitude, and those who work in the fields, but they are quick to learn and lovers of learning and those who make decisions and do anything whenever they are provoked.[4]

Those having a *zōidion* of *Libra* are finely formed in the face, white-skinned, with beautiful eyes and hair, thick-lipped, youthful,[5] cheerful, erotic, those who will be trusted even though they are speaking falsehoods, those who learn iambic poems by heart and compose and fit together unusual discourses, those who engage in erotic acts and attend to the desires of women, those who are always advancing along a path, who are crafty, lovers of the arts, those who expound clever matters,[6] those who are diverse with respect to their entire life, those who are full of ideas, changeable, good, kindly, and whatever is similar to these

---

[1] *glaukos*.

[2] Short lacuna.

[3] *axian echontes en zōnēi*. This literally says 'those who have value in a belt'. My translation is a guess at the idiomatic meaning.

[4] *thumēthōsin*. From *thumoō*.

[5] *hōraios*.

[6] *hupokrinomenoi panourga*. This could also mean 'those who play knavish roles'.

things.

Those having a *zōidion* of *Scorpio* are short-headed, with round eyes, sharp noses, somewhat dark colored,[1] those who have the lower lip bent, with a delicate voice, bad habits, coarse hair, light-green eyes; they are those having broad chests, long legs, ugly feet, and a body badly put together. With respect to what they do, they are great-souled, erotic, manly, contentious, rapacious, thieves, robbers, generals and military commanders. These, then, will be augmented by violence and spoils, those who urge on to a course,[2] those like a scorpion.

Those having a *zōidion* of *Sagittarius* are square of body, with beautiful thighs, articulated, bold, rough, reddish over their entire body, sound of body, with round and small eyes, long-bearded, bald in the forehead, braggarts, *eumalos*,[3] things similar to an archer. With respect to what they do, they are great, full of ideas, endowed with genius, military leaders, tenders of cattle.

Those having a *zōidion* of *Capricorn* are shaggy and lean, bony, with sloping faces, sharp chins, beautiful eyes, those who have thin legs, black eyes, black hair, fine figures, thick lips, those who are cheerful, those finding their livelihood in toil. With respect to what they do, they are full of ideas, wealthy, lovers of pleasure, business expediters, farmers, those who spend time along the waterside, those initiated into matters of the heavens and guardians of secret matters.

Those having a *zōidion* of *Aquarius* are beautiful in figure and in manner, with beautiful eyes, those who provoke shame, those who are upset with diseases, erotic, quite youthful, well-grown, those with white skin, delicate, those with smooth hair, who suffer from dizziness; everything they acquire, they will throw away, but they will easily find a means of living for a day; they are drunks. Their doings are religious,

---

[1] *hupomelagchrizontes*. From *hupomelagchroizō*?

[2] *pros poreian epagontes*. If we read *porneian* for *poreian*, the text would say 'those who lead on to fornication', which is perhaps more likely here.

[3] If anything, this word means 'rich in sheep', and seems senseless here. The text editor has suggested *eumachos* which would mean 'easy to fight against', but that is not much better. *eumalaktos* would mean 'easily molded'.

wealthy, thrifty, trifling, those who make a living in waterside places.

Those having a *zōidion* of *Pisces* are ruddy-headed, red-haired, slight, delicate, those of medium stature, broad-chested with respect to the shoulders, those who have long legs, thin backbones, rough joints, those proportionate in body, bright-voiced, pleasant to the ear, with beautiful hair, white, sometimes also slightly sallow, fish-eyed, with soft hands. With respect to what they do, they are full of ideas, philosophers, often those who associate with women, endowed with genius, trustworthy, commanders of fleets, mercantile, hound-leaders, hunters, seamen, fowlers, bird-keepers, business expediters.

8. Erasistratos

Introduction

Eleven "booklets" are ascribed to Erasistratos in the Greek version of the booklist of Masha'allah translated by us earlier in this volume, although no treatises going under his name seem to survive in Greek except the short piece translated by us below. This work is explicitly attributed to Erasistratos by "Palchus," once thought to be an astrologer of the 5th century C.E. However, since Pingree considers "Palchus" to be a pseudonym of Eleutherius Eleus, an astrologer of the fourteenth century, this means that Erasistratos is not even mentioned in an astrological context in surviving Greek texts prior to the Greek version of Masha'allah's list. For this reason, Pingree suspects that this attribution is a deliberate deception on the part of Eleutherius, particularly since this name could easily be a misreading of the Arabic for Aristarchus, and Aristarchus is the kind of distinguished personage that one finds in Masha'allah's list.

However, it should be pointed out that the Erasistratos piece occurs in "Palchus" along with a number of other katarchic pieces attributed to recognized astrologers such as Timaeus and Serapio, neither of whom is on the list either. It seems just as plausible to me to suppose that there was such an astrologer, and all astrological references to him in Greek have disappeared. We need only suppose that there were Greek sources translated into Arabic that did not survive in Greek. Erasistratos is indeed a common enough Greek name. For example, there is the physician Erasistratos from the 3rd century B.C.E. referred to by Galen.

Concerning the Loss[1] of an Item according to Erasistratos; To Find the Thief and What Is Lost and Where It Lies [CCAG 1; 94-97]

Make the examination from the pivots in the following manner: Let the *Hōroskopos* be what is lost, the Midheaven the one who has lost it, the Descendant the thief, the subterraneous pivot where the lost item lies. Similarly also, the Moon indicates where the lost item lies. When the Moon is marking the hour, it indicates that the lost item lies in a middle and obvious place; if it should culminate, it lies in an elevated place; if it is in the subterraneous pivot, it lies in a depression or a well; and when the Moon is in the Descendant, it lies in a separate and withdrawn place.

Seek also the nature of the star.[2] When Kronos marks the hour, the lost item will be old or unfinished or dirty. When Ares is marking the hour or is upon a pivot with the Moon, the theft occurred with some violence, with bolts being broken, or beds or utensils, or with seals broken through. When Zeus is culminating and with the Moon, the theft was made from a sacred place. When Aphrodite is upon a pivot with the Moon, it indicates that the lost items are goods belonging to women; when Aphrodite is culminating, it indicates that the lost items are sacred things from a temple. When Hermes is upon a pivot with the Moon, say that the lost items are pieces of silver[3] or books or account-books. When the Sun or the Moon is marking the hour or culminating, say that it lies in front of the eyes, or in a place that can be opened, or in a bright place, or in a sacred or public place.

When Kronos is upon a pivot with the Sun, say that the thieves are freedmen. And if Hermes should also be present with these, one is a slave and one a freedman. If Zeus is with the Sun or with the ruler of the Moon, the thief will be . . . .[4] When Ares is with the Moon or with the Sun, say the thieves are freedmen or slaves, and quick-tempered and

---

[1] *apōleia*. This word, deriving from the common Greek verb *apollumi*, usually means 'destruction' or 'ruination', rather than 'loss'. However, the context clearly makes its meaning clear.

[2] This sentence occurs after the next sentence in the Greek text. We have moved it to the beginning of this paragraph.

[3] That is, money.

[4] Lacuna in text.

violent. When Aphrodite is with the Moon in their own places or that of Zeus, say freedmen.

Hermes with the Sun or the Moon, say a child or adolescent. When the 5 stars[1] are under a heliacal setting,[2] they say that the thieves are older; also when the Moon is aged. But when they are morning rising, say younger; when evening rising, say of middle years. Also, make an examination of the stars and their phases as follows: Hermes signifies children, Ares youths, Zeus those of middle years, Kronos elders.

The Moon with the Sun in the subterraneous pivot signifies that the lost items cannot be found. The Moon with the Sun in the Midheaven make them discoverable during a dark phase.[3] It the planet signifying the thief should chance to be in its own exaltation, it signifies a long time; if in its depression, a small or short time; in accordance with the distance from the exaltations and depressions, so the lengths of time.

If the planet signifying the theft should come to be under a heliacal setting[4] 7 days after the theft,[5] the thief will suffer exceedingly. And if Ares should witness the Lot Of Fortune, he will be undergo wounds or tortures or dangers. If a malefic should not look at the Lot of Fortune, say that the theft never took place. Also, if the Sun should see the Lot of Fortune, say. . .[6]

. . . to be lost. If Kronos should be upon *zōidion* of the subterraneous pivot, in a dark place or in a deep one. If Ares, nearest to a copper-worker[7] or a craftsman or a dice-maker.[8] If Hermes, nearest to a teacher or lawyer or banker or accountant.

If neither the Sun nor the Moon should see the *Hōroskopos*, the stolen item will be hard to find. The Moon in the subterraneous pivot, the finding will be difficult.

---

[1] This probably does not mean that all 5 planets must be in this condition, but only one of them. There is a certain laxity in the use of singular and plural throughout this section.

[2] *hupo dusin tou Hēliou*. The context indicates that this expression means heliacal setting.

[3] *dia aphōtistou phaseōs*. During a dark phase of the Moon?

[4] See note 2 above.

[5] Questionable text here.

[6] Lacuna.

[7] *chalkeios*.

[8] *psēphopoios*. This is a guess. Literally, 'pebble-maker.'

When you should wish to know where the stolen item lies or has been carried off, see what sort of *zōidion* should be present in the Anti-midheaven, and whose house it is. For, all the watery *zōidia* indicate [that it has been carried off] into a cistern or well or tank or something similar to these. The quadrupedal *zōidia* indicate foundations, woods, hills, especially wherever quadrupeds lie for the night or dwell. The human *zōidia* indicate that they have gone from, or been given into, the hands of someone.

If Zeus and Aphrodite should be there,[1] it will be lying in a pure, fair place. If Kronos, in a deep, dark place or an impure, lofty place. If Ares, it will be near to fire connected the art of the craftsman or coppersmith, or at the butcher's shop.

And should the star be of such a kind, we will speak of a star that also receives[2] in the following manner. If a star should be in its own house, growing strong[3] in the subterraneous Midheaven, [the stolen item] will be brought back from some place to one's own place. If it is the dwelling of another that is diametrical to it, say that it was carried off to an outside neighbor. If a star should be in its own house and another should be with it, say that there will be strife and contention of the one who has lost something in relation to the one who has [it] and the one who stole it. If the Sun or the Moon should look at these stars, the item will come to be revealed. If the stars should come to be in the culminating *zōidion* in the dwelling of either of them, you say that the master of the him who has lost it has thrown it away; if in another's dwelling, [you say that] another's [master] has exposed it [to risk].

It is necessary to observe the Moon not only for thefts, but also for everything. For when it is adding in light and increasing in numbers, you will say that the lost item is either new or highly valued. But if it should be decreasing in light and in numbers, it is not very valuable and needed, not new. When the Sun and the Moon see the *Hōroskopos,* they signify that the thief is from one's household. And if one of the two lights should look at the *Hōroskopos* while the other should not, the thief is from outside, but with right of entry.[4] But if the Sun and the

---

[1] That is, in the subterraneous pivot.

[2] *ho hupodexomenos*. That is, the domicile ruler. We have a Greek example of *receptio* or reception.

[3] Retaining the manuscript reading rather than the text editor's emendation.

[4] *eisodos*.

Moon should not contemplate the *Hōroskopos,* the thief will be from elsewhere.

The stars signify the shapes and the forms of the thieves.[1] First the one in the Descendant; but if no star is present in it, the star in the 9th; and if there is none, the one in the 12th. Seek to what star the moon makes an application, and you will find the thief to be related to it and its phase. But if this [procedure] should not be satisfactory, consider which of the stars changed from one sign to another 7 days before the loss, and distinguish the thief by its nature and phase and form. If a benefic should testify to the star or place signifying the thief, it signifies a freedman; but if a malefic should, it signifies a slave or one who has a servile manner. When Aphrodite is allotted the place of the one who has stolen, it signifies that the one who has stolen is female. It is also necessary to compare the phases and the ages. For, a morning rising signifies a child, but being under the beams signifies an old man; first station and acronycal, middle age; second station and going into concealment, the age after middle age.

By making everything conform to the phases, then, you will accurately find the habits and the ages. For example, if Kronos should happen to be morning rising in the place of the thief, it signifies neither a child nor an old man, but one of middle age. Hermes at evening rising signifies a youth, child. Aphrodite at evening rising, a maiden. Hermes under a heliacal setting, a man of middle years. Aphrodite under a heliacal setting, a woman of middle years. The rising setting planets[2] signify youths, but under the concealment of the Sun, say that the thieves or thievesses are old men or women. The losses, then, arise for the most part when the Moon and Hermes are afflicted. When, then, malefics should chance to be rising while witnessing the Moon, but the benefics are under [heliacal] setting, there will be no finding of the lost item. Likewise, if the benefics and Hermes should happen to be rising while witnessing the Moon, but the malefics are under [heliacal] setting, there will be a finding of the lost item. When both the lights happen to be above the earth, they are also very favorable for finding, or even when they are [both] in the lower subterraneous hemisphere.

When Kronos is testifying to the *Hōroskopos* and to the Moon, say

---

[1] *tas morphas kai tas ideas tōn kleptōn.*

[2] Presumably, this refers to Hermes and Aphrodite. Otherwise ambiguity reigns in the text.

that the theft has happened with cunning and in secret. When Zeus is so testifying, say that one who seems trustworthy and has freedom has hidden it, and that the theft was executed by taking the freedom for granted.[1] When Ares, by digging through a wall and a false key, or by the breaking open of a door, or the breaking of bolt, or some such violence. If Aphrodite, on account of a harlot, or for the sake of friendship arising from a woman. If Hermes, the theft resulted from malice or mischief.

For declaring the place from which it was lost, you will do as follows; Let the *Hōroskopos* be the entrance for you, and the Moon signifies the place from which it was lost. If, then, the Moon should be in the *Hōroskopos,* that which has been lost was lying before the eyes; and still more if the Sun should look ahead at the Moon. Should the Midheaven be made that same location,[2] it indicates that the place from which it was lost was hanging. And if Ares should look ahead at the Moon, what may have been lost was lost from a locked place. If the Moon should be carried to its setting, it was lost from a withdrawn place. If in the subterraneous pivot, it is always from a buried and subterraneous and depressed place. If it should also look ahead at the place of the thief while it is setting, say that the thief has been made known.

9. Timaeus

Introduction

Timaeus was evidently a fairly important early astrologer. His remarks on parents were reported by Valens in Book II, chapter 32. We have already seen Valens criticism of his writing style in the testimonials. There are a few other sparse references to him by Antiochus and others. His date is uncertain.

---

[1] *dia tēs hupolēpseōs tēs eleutherias.*

[2] The entrance? It seems that all these determinations are made from the entrance as a point of orientation.

Concerning Runaways and Thieves,[1] from Timaeus Praxidos [CCAG 1; 97-99]

If the star of Zeus should be with the Moon, and if it should be in the *Hōroskopos*, and if it should be in the Midheaven, he who has run away has carried off silver-adorned or silver-plated utensils, and he will pass where he wishes. If it should also be present with the Sun, he has carried off far more.

And if Aphrodite and the Sun should be in the same places, he has carried off sacred icons, gold and silver articles, and bronzes. And if Zeus and Hermes should regard, he will depart sufficiently laden and he will be immediately apprehended. And with the Sun and Hermes regarding, he will be overpowered in 3 or 11 days, having been denounced by his own.

With Kronos upon the Midheaven or the subterraneous pivot or above the earth, the thief will betray himself; yet, whenever these are bodily afflicted in a subordinate position, the runaways will also be denounced by women. And if Aphrodite should see the Moon by the hurling of rays or through the Midheaven, a freedwoman who is an associate will denounce the fugitive.

And if Ares should chance to be in the same places, he will also cause the same things as Kronos. He will have traumas to the eyes and legs from an unusual wound and blow.

If quadrupedal *zōidia* should mark the hour or culminate, or should contain the Moon without any of the 5 stars, he will be found on a road. If it[2] should regard, he will be procured by corrupting a relative or one of his household. And if Aphrodite or Zeus or the Sun [should regard], a kinsman, a son, a father, or a close brother acquitted him.

And if Zeus should be either in Aries, Taurus, Gemini, Cancer, Leo, Virgo, Scorpio, or Pisces, the one fleeing will be found in sacred places, and especially if Aphrodite regards, they will be handed over after being overpowered in sacred places. If Kronos should be with the Moon, the runaway will be arrested in a watery place. If Kronos and Zeus should be with the Moon, he will be found in a watery place.

---

[1] It seems a little strange that the subjects of runaways and thieves are treated together. Perhaps the Greeks regard a runaway slave as a possession that steals itself.

[2] Presumably the Moon.

When Kronos is culminating, he will be given over into custody and bonds after 25 or 63 days.

If Zeus should be upon the *Hōroskopos* or the Midheaven or with the Moon, he will carry off not a little silver with him, and he will corrupt another and will be overpowered within 89 or 170 days, and the lord of these [two] will have some help by that one.[1] And Aphrodite will do the same; but say further that he is licentious, masochistic,[2] gluttonous, profligate. And if Hermes should look ahead, say that the runaway has bad character, is treacherous, a plotter.

Also, if Hermes should be with the Moon upon the Midheaven, it indicates that he has withdrawn alone. if Hermes should be upon the *Hōroskopos* or the Midheaven with Aphrodite, a man and a woman have fled together. And if it should be with Kronos on the *Hōroskopos* or Midheaven, two have fled. Aphrodite, say a younger man, from 40 to 50. If should be with Ares upon the *Hōroskopos* or Midheaven, a man or a woman has fled. If Kronos, Hermes, and the Moon should be upon the *Hōroskopos* or Midheaven, say that the runaway is a eunuch. If Ares, Hermes, and the Sun should be in the Midheaven or the *Hōroskopos,* say that the runaway is a hermaphrodite. If Kronos and Ares should have fallen upon the *Hōroskopos,* the one fleeing will give himself up to another's authority.

What the one who has stolen will be, you will know from the *Hōroskopos* when certain stars are upon it, or where the Moon falls upon its own twelfth-part. If the Moon falls under the earth, he will be found out with difficulty, and more so if it is in Gemini or Leo or Libra or Pisces. If Zeus should regard, he will be found quickly. And if Kronos or Ares, the searching will be dangerous or one whom he has with him will perish. And if the Moon should be upon the *Hōroskopos,* he will be found after having been denounced. And if upon the Midheaven, he will be found in a conspicuous and crowded place. And if under the earth, he will be found with difficulty by an informer. Whenever it is beginning to travel the middle of its path, he will be overpowered at the beginning of his departure.

Whenever one of the stars is travelling over the setting [horizon], he will also be overpowered at once in a watery place. Whenever a star

---

[1] Evidently the one the runaway has corrupted.

[2] The editor of the text conjectures *hromenokopos*.

is travelling over the originative[1] horizon, he will be caught with difficulty. Whenever one of the stars is in its own house while the moon should be in a tropical *zōidion,* tell that he has not run away. If the runaway has carried off money and Ares regards the *Hōroskopos* or the Moon, he will spend the money in a profligate manner. And if Aphrodite should be with Ares, he has fled for licentiousness and the desire for women and for the sake of . . .[2] if Zeus should look at the *Hōroskopos* and is contemplated by Kronos, what he carried off at that time will perish, though he will be saved.

We will also perform the following kind of prognostication for this purpose. We will make the Moon the runaway, the Midheaven the lord. If, then, the Moon is waning at the inception of the flight, and does not chance to be far from the whole moon, the runaway will quickly return home. And . . .[3] the lord on purpose or by himself, and thus his fault will be hidden. If the Moon should be waxing, the one who is fleeing will not escape outside, and he will quickly come under the authority of the lord. If the sun is setting and it is squeezed[4] by Kronos or Ares, the lord will die sooner and the runaway will return. Similarly, consider the Midheaven, and if malefics chance to be upon it, the runaways will cause much loss to the lord and harm to the one searching for them; or they will find some help.

10. Serapio

Introduction

Serapio is also hard to date exactly. The earliest astrological reference to him is in Anonymous of 379, where he is placed before Ptolemy. His astrological vocabulary seems fairly antique as well, so we may tentatively date him in the 1st century B.C.E. The five excerpts that follow seem to be all of a piece and are presumed to be genuine. They all deal with inceptional astrology. Serapio may in fact have been one of the early systematizers of inceptional theory, as the first of the excerpts shows a fully developed general approach to inceptions

[1] That is, the eastern horizon.

[2] Lacuna.

[3] Lacuna.

[4] *thlibō*. That is, oppressed.

of any kind, and the other treatments of special subjects seem to be articulated within its context.

Concerning Inceptions, from Serapio [CCAG 1; 99-100]

For every inception of those things which have already had a beginning and of those that are about to begin, it will be necessary to see at the same time the star going about and the one executing,[1] and in what kind of place the lord of the *Hōroskopos*[2] of the inception is found. For whenever they should chance to be upon the pivots of the inception, the matter which it concerns or which they take upon themselves will be accomplished quickly. And if they should chance to be upon the ascensions,[3] it will be accomplished, but slowly. But when they are upon the declines, there is no accomplishment. And if they should be found in dispute,[4] the matter will turn out in accordance with weightier[5] condition. When, then, the benefics and the Moon and Hermes should bear witness to them, that is, to the one going about and the one executing and to the lord of the *Hōroskopos*, the matter will issue with expediency. But when the malefics and the Moon and Hermes should bear witness, the inception will also inexpedient. And if both [benefics and malefics should bear witness to them, the inception will turn out][6] in accordance with the ones that are weightier. If other factors in inceptions are kept constant, the remainder will be known as follows. It will be necessary to observe in what kind of *zōidia* are the *Hōroskopos* and the Moon, and their natures, and the place-positioning;

---

[1] This refers to planetary hours. Refer to chapter 21 of Paulus to see how to calculate which planet is going about and which is executing. [Additional by RH] The reader may also use any modern text to compute the planetary hours because the modern system is identical to that of the ancients.

[2] In the phrase 'lord of the *Hōroskopos*' as used by Serapio the actual Greek here is *hōra* which is normally 'hour'. However, according to Pingree Serapio uses *hōra* just as other authors used *Hōroskopos*. *Hōra* is apparently the older word.

[3] We would expect the word 'post-ascensions' here instead.

[4] Say one of them upon a pivot and the other in a decline.

[5] *epirropōteros*. Word referring to the tipping of a scale on one side rather than another.

[6] Lacuna in text. I have conjectured a restoration.

furthermore, the applications and separations of the Moon and whether those to which it is carried are stationary; and also their bonds;[1] and thus you will know the quality of the inception. For when the Moon chances to be in tropical *zōidia*, or the *Hōroskopos*, they quickly make a change of the inception if the Moon should not happen to be under bond. And when they chance to be in bicorporeal *zōidia*, it will cause it for a time, but it will not last through everything. And if in the solid *zōidia*, the inception is permanent; just as when the Moon is under bond the inception is permanent, it is still more so if it should happen to be in a solid *zōidion*. It is necessary to consider the testimony or application or separations together. For when the Moon is carried to a star which is stationary, it will provide sluggishness. And in inceptions having an overthrow,[2] the overthrow will come about in the squares or diameters or conjunctions.

Concerning Running Away, from Serapio
[CCAG 1; 101]

If someone should run away while the Moon and the *Hōroskopos* happen to be in tropical or bicorporeal *zōidia* and when Moon and the *Hōroskopos* are witnessed by malefics, they will be speedily found. But if in solid *zōidia* or under bond, they are found more slowly, sometimes put to death. And if they should be witnessed by benefics, they will not be found, especially if they should run away in solid *zōidia* or under bond. And for every inception that arises, it is necessary to make use of the Moon, and the star going about and the one executing at the hour, and the lord of the *Hōroskopos*, just as I described to you about inceptions in the beginning of the *tropes*,[3] and then the inception will be easily surveyed by you.

On Confinements and Taking to One's Bed, from the Same Serapio
[CCAG 1; 101-102]

It will be necessary to observe by what the Moon and the *Hōroskopos* and Hermes are witnessed, and from what the Moon was separating.

---

[1] See chapter 35 of Paulus for this concept.

[2] *metatropē*.

[3] *tropē* or *tropos*. I am not sure what he is referring to here.

For, the separation signifies what has already happened while the application gives signs for deliverance or complete recovery. And for confinements and taking to one's bed, you will always find that such is happening from affliction of the Moon and the *Hōroskopos* and Hermes. The difference is in the affliction; for as regards the difference of testimonies, it either ruins or subdues. If the testimony of benefics should appear more weighty, or the Moon should conjoin a benefic star within three days, the confinement and the illness will not be dangerous. But if the testimony of malefics should chance to be more weighty, the one in confinement or the one who is sick dies. The quality of the confinement or illness or destruction will be known from the nature of the *zōidion* where the Moon is and the star from which it is separating. For if the Moon should be in tropical *zōidia*, the event will lead to a conclusion quickly. If in bicorporeal *zōidia*, it will issue with moderate speed. But if in the solid *zōidia* or in bonds, it indicates sluggishness. The same also if it should be separating from a star making a station. And the Moon should be afflicted while it is in bonds, the danger will be more perilous. And it will be also be necessary to take into consideration both the planet going around and the one executing, as well as the lord of the *Hōroskopos,* just as I have described to you in the inception concerning this.

On Intercourse with Women, from Serapio
[CCAG 5, 1; 179]

It will be necessary to observe by what stars the Moon and Aphrodite are witnessed. Whenever, then, the Moon chances to be in a bicorporeal *zōidion*, and especially in one with a human shape, while the *Hōroskopos* should be trining the Moon in a solid *zōidion*; and when the Sun is in a triangle with the Moon, and they are in profitable places, while Zeus testifies to them and the malefics are in aversion, the intercourse will be favorable. And if the star of Aphrodite and of Zeus should testify to the places suitable for the conception of children, intercourse will beget children. And if the *zōidia* should also be abundant in seed, there will be a multiple birth. But when the malefics are in the figures mentioned while Zeus is in aversion, the intercourse will be dissolved. If then in the tropical or bicorporeal *zōidia*, there will be no exchange. But if dissolution should happen and it should have the assistance of some good [star] there will be an exchange. But if in solid

zōidia or especially when afflicted under bond, the intercourse will not be restored. And if Aphrodite should chance to be in bonds in some way, the marriage will be secret. It is necessary to take into consideration the star going about and the one executing, together with the lord of the *Hōroskopos* in accordance with the teaching on marriage. You will find the writings on synastry in the earlier chapters on the marriage indicator.

Concerning Every Association
[CCAG 5, 1; 180]

It will be necessary to make associations[1] that are common to many topics whenever the Moon and its lord and the lord of the *Hōroskopos* should become contributing [factors],[2] while chancing to be in profitable places, and furthermore witnessed by benefics with the malefics in aversion. But whenever the malefics should bear witness to them while the benefics should be in aversion, the opposite will be the case. Nevertheless, for human intercourse, it is required that the *zōidion* of the Moon or of the *Hōroskopos* be human in shape. But for the intercourse of flocks and herds, the quadrupedal *zōidia*; for affairs of the land, the terrestrial *zōidia* with the Moon testifying to Kronos and Zeus; for nautical affairs, the wet *zōidia* while the Moon is testifying to Kronos and Zeus; for inheritances, when the Moon is testifying to Kronos and Zeus; for a campaign, when the Moon is testifying to Ares and Zeus; for careful dealings or interpretation or whatever pertains to distribution or reception,[3] when the Moon is testifying to Hermes and Zeus, as you take into consideration the star going about and executing, as well as the lord of the *Hōroskopos,* according to the above teaching concerning this.

---

[1] *epikoinos koinōnia.*

[2] That is, these points have astrological relevance to the nature of the question. [RH]

[3] As in buying and selling for instance. [RH]

11. Critodemus

Introduction

Critodemus was an important astrological authority who wrote around or before the Christian Era. He wrote a book called *Vision* which is cited quite often by Valens although Valens was somewhat disgusted at its theatrical style.

Book 3, section 9 of Valens would suggest that the upcoming summary is one part of Critodemus' *Vision*. Book 4, chapters 17-24 of Valens, which deal with the same topic, may have been based on Critodemus' work.

Summary of Critodemus
[CCAG 8, 3; 102]

1) He expounds about the giving over[1] of the Sun, how it gives over to the remaining six planets, and what it signifies when giving over to each of them. 2) He treats of imparting;[2] what the Sun signifies when it imparts to itself and when configured to any one of them. And the Moon, when it imparts to itself and to the remaining six. 3) What Kronos indicates when imparting to itself and what when imparting to each of the six. 4) What the star of Zeus signifies when imparting to itself and what it signifies when giving parts to each of the remaining planets. 5) What Ares indicates when imparting to itself and what when it disposes the imparting to each of the others. Similarly also what Aphrodite and Hermes show at the time they are imparting to themselves and to the other planets. Then he treats of the giving over of the stars beginning from Kronos, what it shows when giving over to itself and what when giving over to each of the others. Then the giving over of Zeus similarly. He ends up with the Sun and Aphrodite and the

---

[1] *paradosis*. This is the technical term for an important astrological concept in Greek astrology--the issue of the giving over or change of chronocratorship, that is, the planetary rulership of periods of one's life. This is similar to the Hindu dasa concept. See Valens IV, 17-24.

[2] To 'impart' refers to what the lord of major planetary period does to the ruler of a sub-period which may be itself. Hence the idea of the Sun imparting to itself means that the Sun is the ruler of both the major and minor period in effect at a given time. See Balbillus at the very end of the second fragment, p. 71.

Moon. And with these, the essay[1] of Critodemus has been summarized.

General Figures of Violent Death
[CCAG 8,4; 199-202]

The Lot of the Destroyer is from the ruler of the *Hōroskopos* to the Moon and an equal amount from the *Hōroskopos,* but by night the reverse.[2] When the Moon sees the Lot of the Destroyer, it causes violent deaths, and worse if the Moon should be found in the *zōidia* that have limbs cut off.[3] When the lord of the prenatal conjunction or whole moon is in aversion to its own house and is contemplated by malefics; when the prenatal conjunction or whole moon is contemplated only by malefics; if the lord of the *Hōroskopos* or of the Lot of Fortune should be found to be contemplated by malefics; if the first trigonal master[4] of the subterraneous pivot should fall badly and should be contemplated by malefics without Zeus and Aphrodite [contemplating]—the Lot of Death is from the Moon to the eighth place of the *Hōroskopos* by day and night; and wherever the lot should fall, examine the stars regarding it; for if a malefic alone should regard the Lot, it causes violent deaths.

Otherwise according to Critodemus. When the bound-ruler of the setting pivot is a malefic and happens to be under the beams in the degrees of the Sun, it signifies that the death will be by guile and treachery; but when it is out of the beams, it makes violent deaths and those who are put to death openly. When the bound-ruler of the setting pivot is a malefic and either stationing or ascending, it destroys with injury and drugs or wounds. When the bound-ruler of the setting pivot is malefic and in *zōidia* of human shape while being contemplated by malefics, it causes death from men; but in *zōidia* that are somewhat watery, from water; and in *zōidia* of animal shape, from animals or

[1] *spoudē*. This word generally has the sense of an earnest effort.

[2] This lot is also found in Al-Biruni and other medieval sources. [RH]

[3] This is a reference to the constellational forms associated with the *zōidia*. The constellational images of these signs have limbs missing in the image (possibly excepting Leo which is usually a complete image) The category survives up through the Middle Ages even though the constellations and signs had begun to diverge. Schoener in the 16th century, for example, lists Aries, Taurus, Leo, and Pisces. These lists do vary somewhat. [RH]

[4] That is, the first triplicity lord.

heights.

When the Moon is enclosed in a *zōidion* by Kronos and Ares while upon a pivot or post-ascending, it causes violent death.

When Kronos rules the eighth place and witnesses it apart from benefics, it destroys by water; and if Kronos chances to be in a somewhat watery *zōidion*, in rivers or in seas; but if in terrestrial *zōidia*, on a mountain or in a desert. And when Hermes is distant from the Sun by 24 degrees, it causes violent death, while when Aphrodite is distant by 28 degrees it does the same. And when the Sun is ruling the eighth place and stands in another's place, while the Sun and the eighth place have been afflicted, it causes death from heights. And if Ares should rule the eighth place and the place should be afflicted apart from Zeus and Aphrodite, it causes death by robbers or beasts or enemies; but when Ares is witnessed by the Sun, it destroys [the natives] by having them crucified by the people or the multitude, or kings, or having them decapitated, or making them fight with animals. If Aphrodite should rule the eighth place, and it and the eighth place should be afflicted apart from Zeus, it causes destruction from a woman or much wine. If Hermes is ruling the eighth place and it is afflicted and the eighth place [as well], it causes destruction from slaves or writings. If Zeus rules the eighth place and is afflicted along with this place, it causes destruction by kings or leaders.

When the lord of the eighth place should not be looking at it but is afflicted and standing in another's *zōidion*, it causes what we have mentioned in a foreign land. And if it should look at the eighth place while it happens to be in its own house or trigon or exaltation, these things fall in the fatherland. When the eighth place and its ruler are poorly situated, if benefics should focus on the eighth place or the ruler, they make the same [kinds of] deaths and not open ones.

Also examine the third, seventh, and fortieth days of the Moon; for, when fortieth day is carried to a malefic, it causes a violent death.

Furthermore, it behooves us, as we said before, to also seek the eclipsing nodes.[1] If the ascending node should chance to be in the eighth place and Ares and Kronos and Hermes should regard it, they cause violent death; for the natives either have their heads cut off or they are impaled. And if the Sun should also testify to these, they are wounded in the eyes or the feet. But if benefics alone should happen to

[1] That is, the nodes.

contemplate the eighth place apart from Kronos or Ares, they cause a pleasant death. If the descending node should chance to be in the 8th place, and Zeus and Aphrodite and Ares should chance to be there, it causes violent death, those who have their heads cut off.

There are also other headings that cause violent death, not those that involve single figures in this way, but those configured from many stars. For example, a full moon in the Midheaven, with Ares and the Sun being diametrical in the subterraneous pivot, while Zeus and Aphrodite are in aversion, causes violent death by being burned alive. Since, then, these headings are made from different figures, I did not think it necessary to append these in making this epilogue from the different ancients, because the headings of the nativity that are of one form and constant throughout have immediately preceded [here] once and for all, as I promised from the outset. So I have left behind the rest with the ancients.

When the lord of the Lot of Fortune and the lord of the eighth place are opposed to each other, they cause violent deaths. When Kronos is marking the hour while Ares is setting diametrically, they make huntsmen and those who fight with animals and are those who are devoured by dogs. When Kronos is in the subterraneous pivot while Ares is culminating by night, they make those who are crucified and devoured by birds. If the lord of the bounds should occupy the Evil Spirit[1] while going about,[2] it causes the native to be devoured by animals. And if Ares and Kronos should chance to be in Leo and in Cancer, they cause either short life or violent death. And when the lord of the *Hōroskopos* and of the Moon are diametrical to them, they cause death in foreign lands. And if they should also be contemplated by malefics, they are destroyed violently. When the lord of the Lot of Fortune is under the beams while chancing to be entirely apart from Zeus and Aphrodite, they cause an evil death in accordance with the nature of the *zōidion*. When Kronos, Hermes, and Ares are lying upon the fortieth [day] of the Moon,[3] they cause violent death. When the full moon has Ares in the tenth from it in the *zōidia* with parts cut off,[4] without Zeus and Aphrodite, they cause violent death. When the

---

[1] Twelfth house. [RH]

[2] *diepō*. Technical sense of the dispenser of the planetary hours.

[3] Probably the place of the Moon on the fortieth day. [RH]

[4] See note 3, page 50.

malefics are in superior position, the lights without Zeus and Aphrodite, the malefics cause violent death. The Moon in the 4th, in the house of Ares, without Zeus and Aphrodite, causes violent death. When Hermes is opposed to a whole moon and contemplated by malefics, it causes violent death.

Introduction to the Second Fragment of Critodemus

This passage occurs in a late compendium by Achmet the Persian. It may have been translated into Greek from Arabic. Some have doubted that it derives from Critodemus because it employs the Egyptian bounds where Valens attributes to Critodemus an entirely different system of bounds. However, the same criticism could be leveled against Valens himself, for in Book III of the *Anthology* he presents a new system of bounds, but he quite regularly uses the Egyptian system. In any case it is interesting for a number of reasons. The delineations are somewhat different than those we have found in Valens Book I. And chapter 34 of the *Liber Hermetis* delineates the planets in their own bounds or in the bounds of another planet, whatever *zōidion* they may occur in. There seems to be some attempt to combine the very concept of a *horion* (a bound, boundary, limit, terminus, etc.) with the symbolism of the planet as a principle for deriving the delineations. For example, Kronos is confinement within bounds; Zeus, the elevation above or transcendence of bounds; Ares, the exclusion from bounds (as in banishment), or physical bondage itself, or the transgression of boundaries (as in robbery); Aphrodite, the determination or limitation arising from relationship; and Hermes, the determination or limitation arising from the proper use of language, since *logos* is understood by the Greeks to be a delimiting of one thing by another in speech. These fundamental determinations are then varied in accordance with the symbolism of the different *zōidia*.

Effects of the Bounds,[1] from Critodemus [CCAG 8, 1; 257-261]

The degrees of *Aries* from the first up to the sixth are the bounds of Zeus: elevation and advancements from low conditions to greater; and some are held in repute by the multitude or are citizens of two cities. The degrees from the 7th up to the 12th are the bounds of Aphrodite: love, friendship and intercourse with superior women. The degrees from

[1] The bound system here is that of the Egyptians.

the 13th to the 20th are the bounds of Hermes: good nurture, love of labor, reputation, advancements. The degrees from the 21st up to the 25th are the bounds of Ares: extreme disappointment, banishments,[1] condemnation, flight, adulteries, injury and unprofitable entanglements. The degrees from the 26th to the 30th are the bounds of Kronos: those who are two-faced, trustees, those on tribunals; and a few are teachers, some are fixed within bounds.[2]

The degrees of *Taurus* from the 1st to the 8th are the bounds of Aphrodite: love, lovers of cleanliness, skilled in the arts, graceful. The degrees from the 9th up to the 14th are the bounds of Hermes: peace, leadership, rulers or trustees. The degrees from the 15th to the 22nd are the bounds of Zeus: beauty, reputation, publication, unexpected advancements, not many friendships. The degrees from the 23rd to the 27th are the bounds of Kronos: releases, relaxations of everything, continuous fruition, reduction of belongings. The degrees from the 28th to the 30th are the bounds of Ares: violent deaths, robbers, embezzlers, those who are condemned; some are also injured.

The degrees of *Gemini* from the first up to the sixth are the bounds of Hermes: stillness, obstructions, rest. The degrees from the 7th to the 12th are the bounds of Zeus: good deeds, they do good deeds and have them done to them, and come into advancements. The degrees from the 13th to the 17th are the bounds of Aphrodite: bloom, beauty of form, fortunate from unexpected things. The degrees from the 18th to the 24th are the bounds of Hermes: power, regulative authority, advancements. The degrees from the 25th to the 30th are the bounds of Kronos: subordination, orphanhood, bonds, inglorious expeditions, reduction of worth.

The degrees of *Cancer* from the first to the 7th are the bounds of Ares: movements, upheavals, hostilities, political oppositions, dangers, banishments. The degrees from the 8th to the 13th are the bounds of Aphrodite: those who are desirous, lovers of cleanliness. The degrees from the 14th to the 19th are the bounds of Hermes: commixtures, friendships with superiors; some are also lovers of discourse. The degrees from the 20th to the 26th are the bounds of Zeus: the boundary of life,[3] those who do good deeds, fond of nurture, fond of building; and

---

[1] *exhorismos*. Literally, 'outside of the boundaries.'

[2] *en horois tassontai.*

[3] *horos zōēs.*

some are also those who dedicate themselves to a god. The degrees from the 27th to the 30th are the bounds of Kronos: irregular, inconstant, those who do not remain in honor, those who are shifty, restless.

The degrees of *Leo* from the first to the 6th are the bounds of Zeus: going up, advancements from a meager fortune, friendships with those who are superior. The degrees from the 7th to the 11th are the bounds of Aphrodite: good fortune, advancements, friendships with superiors. The degrees from the 12th to the 18th are the bounds of Kronos: magnitude, of many years, those who are chilled in their bodies and in their minds. The degrees from the 19th to the 24th are the bounds of Hermes: speech, honors on account of teaching, winners of the games. The degrees from the 25th to the 30th are the bounds of Ares: toil, misfortunes, sufferings; and some are also in danger physically in their extremities.

The degrees of *Virgo* from the first to the 7th are the bounds of Hermes: exactitude, philosophy, geometry, astrological advocates, those who make their living by teaching. The degrees from the 8th to the 17th are the bounds of Aphrodite: lack of oppression, cheerfulness, and freedom from care. The degrees from the 18th to the 21st are the bounds of Zeus: a reputable name, advancements, friendships, those who lead the crowd, notable. The degrees from the 22nd to the 28th are the bounds of Ares: a star, those who are brilliant in military matters, or those on tribunals. The degrees from the 28th to the 30th are the bounds of Kronos: ups and downs in dignity, and they will run risks.

The degrees of *Libra* from the first to the 6th are the bounds of Kronos: the taking away of loved ones, destruction and reduction of belongings. The degrees from the 7th to the 14th are the bounds of Hermes: deeds, one who is versatile, with many siblings. The degrees from the 15th to the 21st are the bounds of Zeus: allotments, inheritances, and gifts of land. The degrees from the 22nd to the 28th are the bounds of Aphrodite: nurture, love of cleanliness, those who are kindly, those who are musical and those who conduct purifications, those fond of cleanliness and those fond of the chase. The degrees from the 29th to the 30th are the bounds of Ares: strength, those who lead, famous expeditions, superabundance.

The degrees of *Scorpio* from the first to the 7th are the bounds of Ares: the addition of the things of others, embezzlements and the decisions from these. The degrees from the 8th to the 11th are the

bounds of Aphrodite: fortune, those who advance unexpectedly through others. The degrees from the 12th to the 19th are the bounds of Hermes: [the state of] abiding, those who become trustees and administrators. The degrees from the 20th to the 24th are the bounds of Zeus: increase, progression to the greater, inheritances of more appropriate possessions, and advancements. The degrees from the 25th to the 30th are the bounds of Kronos: necessity, constraint, the crushing of revelry; and some are deprived of their seed.

The degrees of *Sagittarius* from the first to the 12th are the bounds of Zeus: it makes powers, leaders, lords of life and death, undaunted, kingly. The degrees from the 13th to the 17th are the bounds of Aphrodite: flow,[1] distress; and some are heavy.[2] The degrees from the 18th to the 21st are the bounds of Hermes: notable activities, those who are fond of frivolous conversation, those who are well-grown. The degrees from the 22nd to the 26th are the bounds of Kronos: high spirits. The degrees from the 27th to the 30th are the bounds of Ares: being away from home, transference, banishment.

The degrees of *Capricorn* from the first to the 7th are the bounds of Hermes: abdominal birth,[3] those who are cleanly, taking little nourishment. The degrees from the 8th to the 14th are the bounds of Zeus: a preservative power, noble in rank. The degrees from the 15th to the 22nd are the bounds of Aphrodite: luxury, heaviness.[4] The degrees from; the 23rd to the 26th are the bounds of Kronos: summoning, those who are set under authority; and some also share in a lineage, those who are harsh, frank, authoritative, those who set justice in motion. The degrees from the 27th to the 30th are the bounds of Ares: concealments, flights, bonds, guards, banishments.

The degrees of *Aquarius* from the first to the 7th are the bounds of Hermes: mastery,[5] philosophical in manner. The degrees from the 8th to the 13th are the bounds of Aphrodite: intention, those who are trustees for great women. The degrees from the 14th to the 20th are the bounds of Zeus: victory, those who are notable, brilliant in their

---

[1] *hrusis*. Or deliverance.

[2] *katōpherēs*. Or prone to vice.

[3] Caesarean section? [RH]

[4] *katōpēreia*. Or proneness to vice.

[5] *engkrateia*. Or self-control, in the sense of keeping oneself within limits.

fortunes by means of suffering; and some are winners of the games. The degrees from the 21st to the 25th are the bounds of Ares: being led away by the authorities, those who are shameful or die violent deaths; and some are also injured. The degrees from the 26th to the 30th are the bounds of Kronos: education, disappointment in youth.

The degrees of *Pisces* from the first to the 12th are the bounds of Aphrodite: jealousy, they have many enemies. The degrees from the 13th to the 16th are the bounds of Zeus: advancement, [it makes] those who are brilliant, commanding. The degrees from the 17th to the 19th are the bounds of Hermes: intelligence, well-grown, highly frivolous The degrees from the 20th to the 28th are the bounds of Ares: excess, greediness, embezzlers, robbers, murderers, those who have many lawsuits. The degrees from the 28th to the 30 are the bounds of Kronos: [it makes] those who are virtuous, wise, and dominant.

12. Thrasyllus

Introduction

Thrasyllus is famous as the astrologer of Tiberius. He evidently died in 36 C.E. He also wrote the astrological treatise summarized below. He is regarded by Valens, Porphyry and others as an expositor of Nechepso/Petosiris, which helps us get a better idea of what was in that book. Of particular interest are the passing reference to the position of the vernal point, and the clear statement of the nature of the twelve places (houses in the modern idiom) according to Hermes, its putative innovator.

Summary of *The Table* of Thrasyllus, to Hierocles [CCAG 8, 3; 99-101]

First he treats of the nature of the *zōidia*, in almost as many ways as it was customary for it to be measured up against others; for example, that some are human in form, others animal; and that some are masculine, others feminine; and some equipartite, others tropical. And that the tropics are not made at the first degree of the *zōidion*, as some maintain,

but at the 8th degree.[1] And that the degree is a lunar magnitude, or the circumference of the Sun.

Furthermore, he states that of the 12 *zōidia* some are dominant, others servile; some quadrupedal, others not; some solid, others dual-natured; some bicorporeal, others aquatic, others terrestrial, others amphibious; and some abundant in seed, others prolific, others sterile, and some conceptive;[2] and some others enigmatical; some humped, others two-colored. Also, he treats of the wind to which each of the *zōidia* is assigned; and which one of these is the dwelling place for which one of the 7 stars, and which the exaltations and chariots and kingdoms, and which the depressions of which stars. And he treats of the figures of the other stars and of the Moon, and that the others make 3 phases, but the Moon 7; and that among the stars the rising and setting is twofold, the one in relation to the cosmos, the other in relation to the Sun; and that the planets move with a motion opposite to the whole, and that they vary their motion by latitude and depth; and that the recurrences of the stars are threefold, a recurrence[3] being said of the period from the same point to the same point; and what retrogradation and progradation and stationing and concealment are said to be, and how a star comes to be an evening or morning one, and what the acronycal phase is; and but for a few these are the figures.

He also treats of the seven-zoned sphere in accordance with the

---

[1] Except for the remark in Book 1, chapter 22 of the *Tetrabiblos*, this is the only time we have found an ancient writer to exhibit even the bare awareness that there was a problem for astrologers in the location of the vernal point relative to the constellational zodiac. Valens simply seemed to take it for granted that the vernal point was in the first decan of Aries (the eighth degree is implicit in the charts he uses). However, the present remark is still maddeningly vague because it is not clear whether either Thrasyllus' own statement or the epitomist's excerpt is made with an awareness of precession or not. It is possible that the issue here is not about precession, but simply about where the true beginning of a tropical zodiac should be; for, it is not a priori clear that it should be identical with the vernal point.

[2] *spastikos*.

[3] *apokatastasis*. If he is referring to the minimum, mean, and maximum planetary periods here, it implies that even the maximum period, which is associated with the total number of bounds assigned to each planet, is a recurrence cycle. This may be of help in understanding the origin of the that mysterious dignity.

tradition of Petosiris and Nechepso. And he treats of the nature of the planets; and which are appropriated to which of the *zōidia*; then also, that Kronos and Zeus follow the Sun, while Ares and Aphrodite follow the Moon; for which reason the ones are said to be of the sect of the Sun, the others of the Moon, while Hermes is common [in nature]; and that in accordance with each sect the Sun obtained the masculine *zōidia* as lot, while the Moon the feminine ones, and that the Moon obtained two trigons as lot, namely, that of Taurus and that of Cancer; that in the part on what is entrusted to one he treats of the cosmic nativity,[1] and while describing the chart[2] thema in words he recommends the examination of the nativity of each man in relation to the standard of the cosmic nativity. And he also says concerning the pivots that the *Hōroskopos* is said to be the Ascension and the Ascendant[3] and the profitable *zōidion*, the one diametrical to it the Descendant, and the one pre-ascending the *Hōroskopos* with a square on the right the Midheaven, and the remaining pivot the Anti-Midheaven, which is also called the subterraneous pivot and one that is square to the *Hōroskopos* on the left. And that there are 4 declines and 4 pre-ascensions similar to the pivots. And that the decline of the *Hōroskopos* is called the Evil Spirit, the diameter farthest from this decline Evil Fortune. Then he states that the *zōidion* marking the hour is said to be life;[4] the post-ascension to this, manner of living;[5] the third *zōidion* has the determination concerning siblings; and the subterraneous one, concerning parents; the post-ascension to this, concerning children; the one following, injury; the Descendant, wife; and the *zōidion* post-descending the descending pivot, which is found eighth from the *Hōroskopos* in order, is called fortune and death. After saying these things and giving a standard[6] that was fitting to him, he lays down the fundamental examination of the chart. Among these things he also treats of length of life, which [stars]

---

[1] This is a reference to the thema mundi or nativity of the world. See chapter 37 of Paulus. [RH]

[2] *themation.*

[3] *anatellon.* This is the first instance that we have encountered of a use of a word parallel to the Latin *ascendens* or English 'ascendant', as opposed to *Hōroskopos*.

[4] *zōē*

[5] *bios.*

[6] *kanonizō.*

impart it and how; and concerning manner of living, how one has it; and concerning the remaining six headings—I mean siblings, parents, children, injuries, [wife], and fortune. Among these, he also treats of the condition of being upon the tenth, and all that the stars indicate when they are upon the tenth with respect to each other.[1]

He also treats of how the so-called Hermes Trismegistus thought fit to call and consider each twelfth-part of the disposition, such as declaring the *Hōroskopos* to be the helm and indicative of fortune and soul and way of life, and that the same is also indicative of siblings; and the post-ascension is significant of hopes; the 3rd *zōidion* to be indicative of what one does, but also of siblings; the 4th he calls the foundation of happiness, indicative of paternal circumstances and the acquisition of slaves; he calls the 5th the Good Fortune; but the 6th indicative of misfortune and vengeance and injury; the 7th setting *zōidion* indicative of death and wife; the 8th he calls life and livelihood; the 9th indicative of being abroad and the passing of life in a foreign country; the 10th, which is the Midheaven, he says is livelihood and life, indicating children and conception and action and honor and ruling and leading; the 11th *zōidion* in the disposition he calls Good Spirit; the 12th, the pre-ascensions, the Evil Spirit, indicative of being and livelihood and submission of slaves. These then are the *Table* of Thrasyllus, to Hierocles.

13. Callicrates

Introduction

Except for this summary, Callicrates and his work is totally unknown. Since this summary is found amongst summaries of other books most of which date from around or before the Christian Era, it is possible that he was of the same period. At any rate, we have included him here because he drew from ancient sources. Apart from the usual matters connected with the astrological effects of planets and their combinations, it is interesting for the emphasis it gives to the concept of 'position upon the tenth' or 'superior position' (see chapter 26 of Antiochus for a definition), a concept that seems to fade out in later astrology even though

[1] This is considered to be a condition of superior power. *Cf.* chapter 26 of Antiochus' *Thesaurus*.

it is liberally sprinkled throughout Valens. Also, the terminology 'embroidered' and 'girded together with' sounds archaic and is quite suggestive.

Summary of the Astrological Essays of Callicrates, Written to Timogenus; the Expression *Thesaurus of Callicrates* Is Inscribed upon it [CCAG 8, 3; 102-103]

He announces that he will compile the effects of the Moon and the remaining six planets from the things said by the ancients. He begins, then, from the Moon, enumerating its states and sympathies and its figures with the other planets, and all the figures and dispositions it is subject to when occupying the *zōidia*, and the phases and what is indicated for each of them. And what it shows when the Moon has them occupying the tenth *zōidion* from it, and when it has them diametrical, and when it is embroidered[1] and girded up[2] together with one or more of them. And he treats of the effects of the Sun according to the same method and pursuit. Then of the effects of Kronos, then of those of Ares, after this of those of Zeus, and in addition to these of the effects of Aphrodite, and finally of those of Hermes. And this is the summary of the compilation of Callicrates, which he gathered together from the ancients.

14. Demetrius

Introduction

Nothing is known about the life or date of Demetrius, but from the fact that the epitomist has thought fit to summarize his book along with those of early writers such as Critodemus and Thrasyllus (although Ptolemy and Paulus are also summarized), we may surmise that is at least contemporary with them. In

[1] *poikiloō*. This is an unusual expression. Perhaps it refers to the various lots that the Moon can be involved in, since the algorithms for calculating these lots uses language deriving from sewing and weaving.

[2] *sundiazōnnumi*. This seems to be the sole occurrence of this word in Greek, but it is fairly clearly linked up with the idea of the *zōna*, or the dwelling places of the planets. I would guess that it means occupying the same "zones" as other planets. *Cf.* Paulus, chapter 12.

any case, he deserves to be included here because he seems to preserve still more inceptional material that does not derive immediately from Dorotheus. We have also translated two surviving excerpts that are attributed to him in later writers and correspond to headings in his book.

On the *Astrological Practices* of Demetrius
[CCAG 8, 3; 98]

This Demetrius treats of different headings and 1) of those who come into association with someone. And he conducts the hunt for the future from the nature of the *zōidia* and the relations and dispositions of the stars to each other. 2) Next, concerning those who are selling and those who are buying. 3) Concerning those who ask for something; and 4) concerning marriage. 5) Concerning those who run away. 6) Concerning those who are sailing and those who are leaving home; and then also concerning tribunals. The tribunal is obviously composed of the one who judges and the accuser and the one defending himself. Of the inception, then, he gives the starting-point[1] for grasping who the judge will be at any given time, good or base, and who will be the one obtaining the victory. And concerning arrests for trifling matters, he gives some signs of the detention or release of the one arrested. And he also treats of contracts and again of purchasing and of association and with these thing he fulfills what he promised.

Concerning Those Who Run Away
[CCAG 1; 104-106]

The *Hōroskopos* is the runaway and the time of finding him; the Midheaven, the cause of his flight; the Descendant, the effect of having run away; the subterraneous pivot, toward what zone he retreats and where he is likely to remain. If, then, someone should run away while Aries is marking the hour, he will be speedily found; if when Taurus is marking the hour, within a year; if in Gemini, it will make for 12 days; if in Cancer, within 60 days; if in Leo, he will never come back; if in Virgo, he will be away for 60 days; if in Libra, he will come back on his own; if in Scorpio, he stays for 2 years; if in Sagittarius, he stays for 3 years; if in Capricorn, in the beginning of the *zōidion,* he will be

[1] *aphormē.*

quickly found, but in the last parts, he stays for 6 months; if in Aquarius, he stays for 15 months; if in Pisces, he stays for 7 months.

Observe the stars in the *Hōroskopos*. If Kronos should be marking the hour, say half the time; if Ares, a third; if Zeus, double the time; if Aphrodite, much time; if Hermes, it gives a perfect escape.

If Aries should be culminating, he ran away without a reason; if Taurus, because of a mistake; if Gemini, with doubt in his soul; if Cancer, because of destruction of something belonging to his master; if Leo, he was persuaded by another; if Virgo, because of word or deed; if Libra, through fear and a guard; if Scorpio, because of censure or disgrace; if Sagittarius, through desire for a prostitute; if Capricorn, because of torture and fear; if Aquarius, because of drink; if Pisces, because of women.

Also observe the stars in the Midheaven. If Kronos should be culminating, he ran away because of mistakes; if Ares, because of a blow and reproach; if Zeus, he fled without a cause; if Aphrodite, because of accusations and calumnies of those in the house; [. . .][1]

The Descendant is the effect. If then Aries should be setting with Ares, he will submit to punishment, but he will be forgiven, and he will run away again; if Taurus should be setting, he will be put in bonds; if Gemini, he will be sold; if Cancer, he will be released by a summons and will not run away any more; if Leo, he will be in danger from evil men and animals; if Virgo, he will be in danger on account of himself; if Libra, in the course of running away he will come to grief with fire; if Scorpio, he will plot against himself and he will be a suicide; if Sagittarius, he will live a useful life; if Capricorn, he will be struck while falling; if Aquarius, he will live a useful life; if Pisces, he will be returned by a woman.

Also, observe the stars in the setting *zōidion*. If Kronos should be setting, he was brought back; if Ares, he came to death by iron; if Zeus or Aphrodite, he stole gold or silver or clothing; if Hermes, he carried off copper.

The subterraneous pivot is the zone to which he has come and where he is likely to remain. If Aries should be subterraneous, he does not retreat far, but he will be hidden in the country; if Taurus, he is in the city close to a butcher or one who keeps such a shop; if Gemini, not far, but close to the locality; if Cancer, he will be lingering in the same

---

[1] A lacuna here; Hermes is missing from this list.

city, and another will keep him; if Leo, he is in some desolate place; if Virgo, not far; if Libra, within the same boundaries; if Scorpio, outside of the city in the temple, not far; if Sagittarius, he will depart by sea; if Capricorn, to withdrawn sacred places toward the west; if Aquarius, beside a river, not far; if Pisces, on a sea-side beach.

Also observe the stars [in the subterraneous pivot]. If Kronos should be there, they are thrown into prison by workmen; if Ares, they are sacrificed on a mountain; if Zeus or Aphrodite, they call themselves free; if Hermes, they rove about crookedly. If the Moon should be marking the hour, he will be found by accusations; if it should be culminating, in crowded or public places; if then on the Descendant, in wet places; if it should be on the subterraneous pivot, he will be found with difficulty.

Concerning Sailing and Leaving Home, from Demetrius [CCAG 8, 3;98-99]

If a ship is likened to the position of the *zōidia,* and Aries is the stern and steersman, Libra the prow, Taurus the keel, Gemini the sides, Virgo the oars, Cancer the rudder because of the claws, Leo the planks of the ship (or the timbers), Capricorn the ropes, Scorpio the anchor because of the sting, Sagittarius the mast, Aquarius the hold, Pisces the float.

Now, those who are sailing with a half moon in Aquarius will be forced to take water by ration. If someone sails when the Moon is contemplated by Ares and Hermes, the mast and the rudder will be in danger. Those who sail when the Moon is marking the hour with Ares will have an unpleasantness.[1] And when it is marking the hour with Kronos or when it is regarded by Kronos, in coming close to a sandbar or land, the ship will be impeded. He who sails when Kronos is marking the hour will have an impediment. He who has gotten on board when the Moon is in Aries will have a wait, then he will put to sea. When the Moon is in Cancer, he will have calm seas. Those sailing when the Moon is in Pisces will be parted on account of the seasickness. He who sails when the Moon is in Aquarius will encounter much water in the ship.

When the Moon is setting under the beams and contemplated by Ares, they will suffer shipwreck. He who departs when the Moon is

[1] Be seasick?

squared by Kronos, and Hermes is in the other square, will have an impediment on account of a tribunal, or complaint in relation to a judgment, or on account of the slaves. When the Moon with Hermes is squaring Zeus, it indicates a speedy departure and the making of friends with a superior. When the Moon is with Hermes while Kronos is diametrical, it indicates ambushes from enemies, tardy departure, many impediments, great sickness and calumny. Also, when the Moon is with Ares in Aries while Hermes regards them, those who have departed will come back under arms. If the stars should be in the eclipsing place or they are retrograding, or under the beams of the Sun, or the are in the decline of the Midheaven, they will come back with force. When the Moon is in Gemini while Kronos is in Sagittarius, the animals will be harmed. If Kronos should be in Virgo, they will have weakness and harm in the matters of the body. If the Moon is with Hermes and Aphrodite is regarding them from a triangle,[1] it signifies that they will be driven back by the wind and have a dispute with the sailors concerning wages. Those who have sailed or departed when the Moon is with Kronos will suffer losses and delay, and some will also remain in a foreign land. And for those making short journeys, if the Moon is with Ares in Sagittarius, there will be shocks and disturbances along the way.

And to summarize, if someone departs, let the *Hōroskopos* be examined, which is pertinent to departures for one's own land, but the Descendant is pertinent to departures for a foreign land, and to distinguish the distance of the departure. For if a benefic should look on[2] while in its own places, those who sail will make a fine passage; but if a malefic, the opposite. And you will know the matter of the return trip by dividing the interval at the *zōidion*,[3]—that is, the interval from the setting *zōidion* up to the *Hōroskopos*. And similarly examine the Moon. For the matter of the departure is indicated from the appearance of the Moon up to the whole moon, while the matter of the

---

[1] This aspect is possible with whole-sign aspects. [RH]

[2] That is, look on the *Hōroskopos* or Descendant.

[3] Presumably this refers to the *zōidion* possessed by the Moon at the time of departure, which divides the interval into two parts.

return trip is indicated from the whole moon up to the conjunction.[1] When the Moon is in Aries, it contributes to movement since the *zōidion* has a point[2] and possesses a turn-around.[3] But when the Moon is in Libra, it does not contribute; and also, if someone going to a city in [. . .][4] should have business with those who are superior, he will be speedily slain.[5]

15. Balbillus

Introduction

Balbillus was the son of Thrasyllus. The charts recorded in the excerpt that we have translated here may both be dated to the 1st century B.C.E. In addition to the summary that follows, a more detailed epitome of the first part of his book survives, which we have also translated. The method of apheta employed by Balbillus, which seems to have been the major subject of his book, is very different from anything we have seen in Valens or Ptolemy. Also note the reference to decennials at the end. The text editor guesses that four other excerpts in the CCAG may be from the same work, although a couple of these cite Dorotheus. We have not translated them here.

Summary of the *Astrological Practices* of Balbillus, to Hermogenes [CCAG 8, 3; 103-104]

First he expounds in detail about length of life, beginning his examination from the aphetas. And he says that Kronos, Ares, the Sun, and the Moon are the apheta. He takes as the apheta the lord which is upon the Midheaven; but if nothing is present in it, he takes the apheta from the *zōidion* marking the hour, or from the one setting, or from the

---

[1] By analogy with the *zōidion,* we surmise that one should take the phase of the Moon at departure (or when embarking on the return trip), which divides the lunar cycle into two intervals.

[2] *oxu.*

[3] *epistrophē.* Is this using the imagery of an "angle?" It also seems to suggest that the vernal point (the turning point) is within Aries somewhere, not at the first degree.

[4] Short lacuna.

[5] Because it is also an angle with a point?

subterraneous one. And if the 4 stars should [all] be in possession, then that one alone is reckoned the apheta which is upon the Midheaven. And that one of the stars is judged the destroyer which should chance to be the first of them by [degree]. Then he says that if the destroyer should indeed go[1] to meet the apheta, but it is being examined by the ray of a benefic,[2] the destroyer does not destroy unless it should be found in a destructive *zōidion*; this is the one that has pre-ascended the apheta and its square.

Second, he also expounds that Zeus and Aphrodite are among the good planets, while Hermes is common, and he thoroughly deals with some other corresponding matters concerning apheta and destroyer. He puts the determination concerning length of life as the first to be investigated according to this method, in which it is also to be observed whether the Moon is contemplating the apheta. For he says that it then becomes more powerful; and that should there be two destroyers, and one of them contemplated by the Moon, this will be more powerful in regard to destruction. And he lays down a similar examination for Hermes. And after posing illustrations of what has been said, he also makes rules for the hurling of rays.

Third, he then also expounds about the distinctions in the twelfth-parts.

Fourth, he also gives a method for distances, saying as follows: "Double the ascensions of each *zōidion* and make a division by the fifth. And if it should leave 1 day, set 10 against the one; and if 2 days, 20. For example, Gemini rises in 28, and twice 28 is 56; divide these by 5, and eleven fives become 55, with a remainder of 1, which is of 10; and if 2 are left over, they would be 20, and so forth."

Fifth, he furthermore treats of the death of the parents, when he has it occur with regard to prognostication and concerning the interval from each other, and of many or few children, and freedom and slaves, and

---

[1] *apantaō*. This would indicate that the destroyer is directed to the apheta, not the other way around.

[2] This sentence also serves to connect the ray with the act of vision as we have conjectured all along although it is not clear from this context alone whether the aspect discussed here is being cast backward or forward in the order of *zōidia*.

the conception of children, exile and traveling abroad, and lineage,[1] and matters similar to these. He also hands down different methods of finding the *Hōroskopos,* and even methods of grasping the stars without analysis.

These are the chapters of Balbillus on astrological practice that we know of.

Balbillus' Method for Length of Life from the Apheta and the Destroyer [CCAG 8, 4; 235-238]

The *zōidion* pre-ascending the apheta is called destructive. If, then, the destroyer should be found in the same *zōidion*, and even if it should be contemplated by a benefic, it always destroys. For if the destroyer should be found in another *zōidion*, while Aphrodite is within 8 degrees by figure or post-ascending, and Zeus within 12, they prevent the crisis by being united to the destroyer.[2] With Ares being the destroyer, if the two malefics should not [be so], they do not release. If Zeus and Aphrodite are upon pivots, the one adds 12 years to the nativity in a diurnal nativity, the other adds 8 years in a nocturnal nativity.

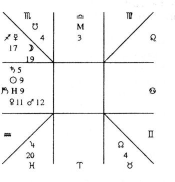
And he also says that when the Sun is the apheta and is found in the 1st 15 degree portion of Aries, Taurus, Leo, Sagittarius, it gives the years of the ascension of the *zōidion*. But if it is found in the 2nd 15 degree portion of the same *zōidia*, its circular period alone gives years, that is, 19. The same also for the same *zōidia* and Cancer when the Moon is the apheta.

---

[1] *diageneias*. This word may be a misspelling for something else. I have guessed at its meaning assuming that it is correctly written.

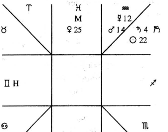
[2] This same notion appears in Ptolemy Book III. It almost looks like an orb of aspect. However, in Firmicus Book II, chapter 9, these same values are given as the arcs of combustion of these respective planets, and are also the lesser years of these planets. Therefore we do not know precisely what these values represent. It is possible that all three ideas are related, i.e., aspect orbs, arcs of combustion and years of the planets. [RH]

And he also says that there are 4 destroyers: the Sun, the Moon, Kronos, Ares. And he also poses such an illustration of the apheta and destroyer: When the Sun is marking the hour at the 9th degree of Capricorn;[1] and Kronos is there at the 5th degree; Aphrodite the 11th, and Ares the 12th degree of the 1st place; [the 2nd place] Aquarius; Zeus at the 20th degree of the 3rd place, Pisces; the 4th place Aries; Ascending Node at the 4th degree of the 5th place Taurus; 6th place Gemini; 7th place Cancer; 8th place Leo; 9th place Virgo; Midheaven at 3rd degree [of the 10th place] Libra; Descending Node at the 4th degree of the 11th place Scorpio; Hermes at 17th degree of the 12th place Sagittarius, Moon at the 19th degree. And he says that the Sun is the apheta of the nativity, Ares being unable to become the destroyer because Aphrodite post-ascends it within 8 degrees and Ares is in its own exaltation. It comes to the destructive *zōidion*, the one pre-ascending the apheta, that is, Sagittarius, and finding the Moon there he says that it becomes the destroyer. By taking the circumambulation of the Sun up to the square degree of the Moon, that is, the 19th degree of Pisces, he then says that it becomes the destroyer. And with Zeus being at the 20th degree of Pisces, it was not able to assist since the Moon happens to be in the destructive *zōidion*.



[1] L -42 in Neugebauer, dated to sunrise Dec. 27, -42 (43 B.C.E.). [RH]

Again, for another chart[1] he says that the Moon is at the 4th degree of Virgo;[2] the Sun at the 22nd degree of Capricorn; and Kronos at the 4th degree of Capricorn; and Zeus at the 14th degree of Virgo; and Ares at the 14th degree of Aquarius; and Hermes at the 12 degree of Aquarius; and Aphrodite at the 25th degree Pisces; and the *Hōroskopos* in Gemini. And since the lights fall away from pivots, he took the post-ascensions, and he did not yet take the *Hōroskopos* to be the apheta, since the Sun is in the post-ascension of the Descendant, but he takes Kronos in Capricorn to be the apheta, since it has more (I believe) determination in the chart and occupies its own throne. And he says that the destroyer is [Ares] in Aquarius, and after he had counted the interval in degrees from Aries up to Ares, he said that such years became the length of life.



And he says that if a destroyer to the apheta should not be found in a forceful manner among them all, we take the times up to the pivot. For in the case that it has gone to meet [it] by square or diameter, but is regarded by Zeus or Aphrodite within 12 degrees or 8, it is then necessary to measure the times up to the pivot.

And he also says concerning the giving over of a time that when each star is in its own exaltation, it imparts its circular years (that is, the least years, which are Sun 19, Moon 25, Kronos 30, Zeus 12, Ares 15, Aphrodite 8, Hermes 20). But if it should not be upon the very degree of the exaltation, for each star it is necessary to remove by degree just as many days as there are years of the star; by *zōidion*, as many months.

---

[1] *thema.*

[2] L - 71 in Neugebauer, dated to about 4 P.M. on Jan. 16, -71 (72 B.C.E.) This depends upon which of two manuscripts one follows. Neugebauer has followed the one that is for about five days later that gives the Moon at 4 Scorpio. We have followed the other. [RH]

And he also says that when each apheta takes the times, it divides its years into 129 parts and gives 19 parts to the Sun, 25 to the Moon, 30 to Kronos, 12 to Zeus, 15 to Ares, 8 to Aphrodite, and 20 to Hermes; and it first imparts the appropriate parts to itself, and second to the star after it, and third to the one lying next in order, and so on up to the 7th. Again, he says secondly that the star lying after the apheta takes over the times and imparts to itself and to those lying next in order; and thirdly in a similar fashion up to the 7th; and he says that the times also are divided in the same manner as in the method itself.[1]

16. Teucer of Babylon

Introduction

Teucer of Babylon was the author of an important source text on the decans. His date is somewhat uncertain. He is first mentioned by name by Porphyry (3rd century C.E.). A longish essay on the *zōidia* and their parts (including decans and co-rising constellations) and rulerships is also attributed to Teucer in one manuscript. This text does not, however, contain decan delineations like those found in the excerpts we have translated below. Since it is similar to material found in Valens, Pingree speculates that this text of Teucer may have been used by Valens, thus putting Teucer at least back to the 1st Century C.E. We will translate this treatise at a later date.

What concerns us here are the surviving fragments of Teucer's treatise on decans. In Antiochus/Porphyry, chapter 10, where Teucer's work is commended, we already translated the following passage:

> "For example, suppose that the Sun is at ten degrees in the first decan of Aries, in the face of Ares. Since, then, we have found that the Sun signifies matters of the soul, you will find the soul of this manly spirit to be irascible, delighting in battle, arms-loving, and the like. But again, suppose that the Sun is at 20 degrees in the second decan of Aries, in the face of the Sun; it signifies that such a manly spirit is bright in his soul, a lover of fame and of honor and not at all delighting in battle. But again, suppose that the Sun is at 30 degrees of Aries, in the face of Aphrodite; it signifies that this manly spirit is feminine-souled, of the female type,

[1] This is a description of the method of decennials, which is also described in Valens and Maternus. It is in fact one of several Western equivalents of the Hindu dasa systems.

shameful, lecherous, and the like."

This is similar to the material we have translated below, and may be a brief synopsis drawn directly from Teucer.

In the *Companion to the Greek Track* we have also already encountered a reference to the decanic work of Teucer of Babylon, where Rhetorius/Antiochus said: "Then seek the decanic effects of the *Hōroskopos,* Sun, Moon, and the 5 stars, and the Lots, in accordance with Teucer of Babylon." [CCAG 8, 1; 246]

Much later, Michael Psellus refers to it as follows:

"One would find many, most wonderful things by deriving the manifold bases for different activities from the writings of Teucer of Babylon on the *zōidia* in the heavens, and the [constellations] co-rising with each of them, and the so-called decans. For in each of the *zōidia* there are three diversely shaped decans, which are recounted at length, the one possessing an axe, the other being figured with some other image. If you carve the figures and shapes in the hoop of a ring, it will avert terrible things." [CCAG 2; 152]

The following fragments seem quite genuine. They are highly interesting because they give delineations based both on the nature of the decan and on the nature of the co-rising constellations, thus distinguishing the co-rising effects from the decanic effects per se. I had earlier made the conjecture (Antiochus, chapter 10) that it was the co-rising constellations that constituted the decans themselves. This was a tempting hypothesis since there were traditionally 36 extra-zodiacal constellations, one for each decan, and the nature of the decan, or its face, was said to result from a kind of shaping done to thirds of each *zōidion* by the decanic deities. However, the present delineations contradict that hypothesis.

From the Writings of Teucer of Babylon concerning the Seven Stars [CCAG 91 2; 181-186]

The Sun signifies the determination concerning soul, the Moon that concerning the body, Kronos acquisitions, Zeus money, and Ares military matters, Aphrodite matters of desire and communion, Hermes manner and character and speech.

One must examine the position of each, the face of the figurations, the appearance of the co-rising [stars]; and one must take the ascensions of the proper zone for the accurate knowledge of the times of the effects, and the risings of the stars themselves.

It is necessary to know that the first decan of Aries is from the 21st of March up to the [30th], the second from the 31st to the 10th of April, the third from the [10th up to the 19th]. . .[1]

[Concerning the Body]

He who has the Moon in this decan when it is otherwise in a bad figure and waning and subtracting in numbers and being contemplated by malefics and in a diurnal chart[2]—such a one will experience a cut, burn, and the like, and the body will be liable to disease. But when the Moon is in sect, the bad things will be less, but he will be in deep suffering over his head and better vision.[3] Above all there are some who in the said places are dealt with insultingly in wars and battles on account of Athena. And some suffer from a flux in the extremities because of the base of the tail of Cetus and the head of the Cat,[4] signifying the suffering of the head.

Concerning Acquisitions

He who has the star of Kronos in this decan, well-situated with respect to sect, phase, figure, place, and bounds has good fortune after his early years, not advancing to his manhood without a blow, and not bettering himself and augmenting [his fortunes] except slowly. But when the star is found in the opposite figures, he will be a lowly workman, a horse-keeper and one who is assigned to quadrupeds, without a share, and one who is surrounded with falls and vengeance in regard to the afflictive cause of the decan, and with sailing and toiling on account of the tail of Cetus. And he runs the course a lot in different places while being unsettled and unfortunate on account of the Cat.

---

[1] Lacuna in text. The delineation of the Sun in the first decan of Aries is missing. [Additional by RH] The reader should note that the dates given are consistent with a tropical zodiac with 0° at the vernal point. But these dates would only be correct in the 4th Century C.E. until the Gregorian reforms of the 16th Century.

[2] *thema*.

[3] *horasis aristerē*. Perhaps, 'left eye'.

[4] An otherwise unknown constellation. [RH]

Concerning Money

He who has the star of Zeus upon a pivot in this decan and in sect will be wealthy, notable, well-married, with many children from his middle years. And if the star of Zeus should be contemplated by the star of Ares and the Sun, such a one will also be a military commander and manly because of Athena, both on land and on sea. He will also have sovereignty in different places because of the base of the tail of Cetus, and he will be skillful at passing into one place from another, tearing at himself[1] over another's defilement because of the head of the Cat. But if the star should have the opposite figure, it will only produce those who are moderately well-formed.

Concerning Campaigns

He who has the star of Ares in its own place in this decan and well-situated and in sect will be fit for command, one who is appointed over arms and war. But if the star should be found in a bad figure, he will be evilly undone by pirates and in seaside places. . .[2]

[Concerning the Body]

. . . the square and diameter, he will suffer terribly from watery fluxes, local discharges,[3] dropsical spleen, elephantiasis, pleurisy, lethargy and the like. He will walk in many places and he will be sick with the said illnesses of bilge-water because of the Yoked Chariot. His body will be unwell because the underpart of Taurus, which is of the Dog, is but half-complete. But he will have a death[4] of the body due to the

[1] As in tearing one's hair, or tearing one's clothes.

[2] Long lacuna. The last part of this entry is missing, as well as all the entries covering the second and third decans of Aries, the first and second decans of Taurus, and the first entry for the third decan of Taurus. The text resumes in the middle of the entry delineating the moon in the third decan of Taurus.

[3] *topikos periodos*. I am not sure of this rendering.

[4] *telos*.

heavenly part of the Dog in the twelve hour [belt].[1]

Concerning Acquisitions

He who has the star of Kronos in this decan in a good figure is happy with his parents and [lives] off them, and he will be constrained and will be fortunate after a long time and well-married; he will be the lord of other's possessions and will be benefited by ancient or mystical things; he will run the course a lot in different places and with quadrupeds because of the Yoked Chariot and the Horses that run separately. But when the star is in a bad figure, the native will be harmed by the aforesaid and will run a great wandering course to no profit. He will be fortunate toward the end through the hind parts of the Dog.

Concerning Money

He who has the star of Zeus in this decan badly situated will be thrice-unhappy; after making an ostentatious display against the authorities, he is deprived of his own money, and he will be banished. The hind parts of the Dog signify that he will have a bad end. But if the star should be found in a good figure, the native will behave decorously in moderation, and he will escape the bad things.

Concerning Campaigns

He who has the star of Ares well-figured in this decan will assume a position far from evil[2] and will have abundance and an income from [relatives] and trustees. He will have many enemies and he will destroy his brothers first and reject a woman, and he will run away from many things, and he will be thrown while upon quadrupeds. Having been alienated from his own [lands], he will be led around in foreign lands on account of the two horses being parted. And he will keep cattle and drive horses because of the runner and the horse whip and the race-course. And if the star should also be ill-figured, he will

---

[1] *dōdekaōros.* Refers to the twelve "hours" into which a full day and night was divided by the Chaldeans.

[2] *apo kakōn schēmatisetai.*

be hurt from these things and he will break his feet and will be flogged. Also, he will flee to a strange land because of the naked runner, and he will be threatened by wild beasts and will flee to a strange land because of the Dog. In the end he will have wounds and will be shamefully berated, and being in need of necessities. . .[1]

[Concerning Desire and Communion]

. . . because of the hind parts of the Dog in accordance with the twelve-hour sphere.

Concerning Manner and Character and Speech

He who has Hermes poorly situated in this decan will be dead in intellect, if also long-lived and toothless and foolish. And he will be deceived in his intellect and out of his senses because of the Yoked Chariot and part of the Charioteer and the Dog, and in the end he will be killed while acting foolishly and out of his mind. For, the hind parts of the Dog underneath indicate that at the last he will suffer worse wounds in the senses, which destroy his intellect. . .[2]

The following passages were excerpted from Teucer's work by either Antiochus or Rhetorius

Concerning Decans That Cause Licentiousness
[CCAG 9, 2; 196-198]

In which Aphrodite is found. When Aphrodite happens to be in the first decan of Aries, it makes those who are licentious and unlawfully married, those who do unspeakable acts and cunnilingus, the blameworthy and passive, sodomites and rapers of women. But when it has been made benefic, not so foul. Aphrodite in the second decan of Gemini out of sect and declining makes sodomites, those who are lecherous, shameful, quickly satisfied in intercourse, adulterous and mad for the things of Aphrodite. Aphrodite poorly situated in the first decan

---

[1] Lacuna.

[2] The text breaks off here.

of Leo makes those who are amorous, badly married, who do unspeakable acts; or [the native] will take one of the women who are promiscuous and do unspeakable acts. Aphrodite poorly situated in the third decan of Leo makes those who are adulterous, rapers of women; and they will also suffer loss and misfortune on account of women. Aphrodite in the first decan of Libra makes those who are licentious and shameful, mad in their desires. Aphrodite poorly situated in the first decan of Scorpio and declining makes those who are hurt by those performing shameful deeds, and those who flee on account of women. Aphrodite poorly situated in the third decan of Sagittarius makes those who perform shameful acts, those who are unfortunate due to women, and those who sail to desert places or the sea for the sake of a woman, and they will be shameful. Aphrodite poorly situated in the first decan of Capricorn makes those who are licentious, shameful, and those who perform unnatural acts, cunnilingus or blameworthy acts. Aphrodite afflicted in the second decan of Capricorn makes those who are adulterous, blameworthy, or those who undergo terrible things in a foreign land and at sea because of a woman or with a woman. Aphrodite afflicted in the third decan of Aquarius makes those who are promiscuous, dirty. Aphrodite being in affliction in the third decan of Pisces makes those who are promiscuous, adulterous, mad in intercourse.

Concerning the Sun. The Sun in the third decan of Aries; the first, second, and third decans of Libra; the first decan of Scorpio; and the first and third decans of Pisces makes those who are licentious and effeminate.

Concerning the Moon. The Moon In the third decan of Aries makes those who are licentious and passive; also in the third decan of Leo; the third decan of Capricorn; the third decan of Libra; the third decan of Aquarius; and the first decan of Pisces.

Concerning Kronos. Kronos in the third decan of Aries; the first and third decans of Libra; the first and third decans of Capricorn makes those who are licentious.

Concerning Zeus. Zeus in the third decan of Aries; the first and third decans of Libra; the first and third decans of Capricorn makes those who are licentious.

Concerning Ares. Ares in the third decan of Aries and the first and third decans of Libra signifies the same things.

Concerning Hermes. Hermes in the first decan of Libra and the first decan of Capricorn.

Concerning the *Hōroskopos*. The *Hōroskopos* in the third decan of Aries; the first and third decans of Libra; and the first decan of Capricorn signifies those who are licentious and pleasure-loving.

When the Lot of Fortune and of Spirit and their lords fall in licentious *zōidia*, they make those who are effeminate and licentious.

Concerning the Licentious *zōidia*. The licentious *zōidia* are Aries, Taurus, Leo, Capricorn from the side of Pisces and Libra on account of the He-Goat which is co-rising.

Glossary

The following word list is intended to give only the barest of guides to the specifically astrological vocabulary occurring in this book. It is keyed to the words actually used in the translation itself. Each word is followed by the transliterated Greek word it consistently translates. The third entry for each word is its counterpart (if any) in modern astrological idiom. If there is no modern counterpart, but the translation seems sufficiently clear, we have put "none".

Occasionally, we have simply transliterated a Greek word in our translation. This is either because we have not yet come up with a felicitous equivalent, or else we do not yet think that we have sufficiently understood the word on its own terms.

Bear in mind that the modern counterpart is not always co-extensive with the Greek word; it may refer to a wider or narrower field of objects or relationships. And even if the two words are co-extensive, the modern word often comes from an entirely different semantic field, and consequently does not regard the same object in the same manner or from the same prospective.

For more information about these words and their interconnections, and a more extensive list of Greek astrological terms, see the *Companion to the Greek Track.*

application: *sunaphē*: application
(to) ascend (of nodes): *anabibazō*: ascend
(to) bear witness to: *epimaturō*: cast an aspect (probably forward)
bound: *horion*; term
bound sovereign: *horiokratōr*: term ruler
circumambulation: *peripatos*: a direction
configuration: *suschēmatismos*: general word for aspect
(to) configure: *suschēmatizō*: verb form of above entry
contact: *kollēsis*: encounter (usually as a result of direction)
contemplate: *theōreō*: general aspect word
crisis: *klimaktēr*: climacterical times
(to) culminate: *mesouraneō*: to culminate
decline; *apoklima*; cadent house
degree; *moira*: degree depression; *tapeinōma*; fall
(to) descend (of nodes): *katabibazō*: descend
dwelling: *oikotēr*: sign ruled

exaltation: *hupsōma*: exaltation
face; *prosōpon*: traditional
figure: *schema*: any kind of planetary relationship
(to) figure: *schēmatizō*: verb form of above entry
(to) have dealings with: *chrēmatizō*: none
Hōroskopos: *Hōroskopos*: Ascendant
house: *oikos*: sign ruled
house steward: *oikodektōr*: ruler of a sign
lord: *kurios*: lord
(to) mark the birth hour; *hōroskopeō*: to be the Ascendant
master: *despotēs*: occasional synonym for rulership
mastership: *despoteia*: see above entry
Midheaven: mesouranēma: Midheaven
monomoiria: *monomoiria*: assignment of degrees to planets
pivot: *kentron*: angle
place: *topos*: house
post-ascension: *epanophora*: succedent house
pre-ascension: *proanophora*: cadent house
(to) regard: *epitheoreō*: cast an aspect forward
(to) rejoice: *chairō*: to be in one's joy
(to) rise: *anatellō*: rise
ruler: *oikodespotēs*: ruler of chart or issue, (not a sign rulership)
rulership: *oikodespoteia*: rulership in the above sense
(to) scrutinize: *katopteuō*; aspect word
sect: *hairesis*; sect or condition
separation: *apporoia*: separation
(to) set: *duneō*: set
(to) take delight in: *chairō*: to be dignified
(to) testify to; *epimarturō*: cast an aspect (probably forward)
trigon; *trigōnon*: triplicity
trigonal master: *trigōnou despotēs*: triplicity ruler
zōidion: *zōidion*: sign

The Golden Hind Press